SPIRITUAL REALIZATION

WILLIAM FARWELL

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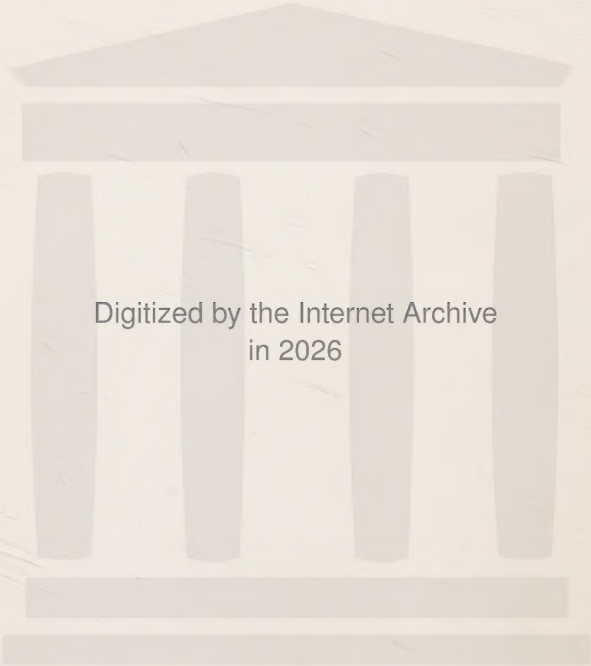
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SPIRITUAL REALIZATION

A MODERN INTERPRETATION OF PRIMITIVE CHRISTIANITY

By
WILLIAM FARWELL

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INTRODUCTION

THE OBJECT in publishing this book is to make available to the ready souls of the present age a modern explanation of the teachings of Jesus, the Christ; to the end that each one may realize for himself the truth that makes man free. Each age has its needs and problems which, differing as they do from those of previous ages, require a restatement of Christian teaching, answering to the present work of Jesus, the Christ, in saving humanity from the law of sin and death. The subject matter of this book is the result of over twenty years of prayerful, active search for the understanding and realization of the truth that saves. It was evident in the beginning of this inquiry that the old forms of Christianity had failed to such an extent that the search must be conducted upon original lines.

In the study of the scriptures there are two things to be considered: first, the literal sense, which is of secondary importance; second, the spiritual sense, which is of first importance, and which lies hidden under the letter of the Word. When they are taken in the literal

sense so many contradictions are found in the scriptures, that it is evident to any open mind that they are not to be taken literally, but spiritually; even as the apostle declared, "the letter killeth, but the spirit giveth life" (II Cor. 3:6). Under the similitude of the letter, God in his wisdom has hidden a message for the instruction, edification, and salvation of the ready souls of each age. The Christ spoke of the hidden sense of the word when he said, "there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that it should come to light" (Mark 4:22). And to encourage everyone to seek for the spiritual sense of the scriptures, he said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Luke 11:9, 10). In the search for divine truth in the hidden meaning of the scriptures it is necessary to have divine help, for spiritual things are spiritually discerned; and the Christ said that without him we can do nothing. This help comes by the Holy Spirit, whom the Christ promised to send, saying, "I will send him unto you . . . when he, the Spirit of truth, is come, he shall guide you into all the truth" (John 16:7, 13).

Anyone who will search the scriptures under the guidance of the Holy Spirit, and with an open mind, will arrive at the conclusion that they have but one object, namely: that of saving humanity from the false law of sin and death, and that they testify of the only means to

that end—Jesus, the Christ. The Christ himself declared concerning the scriptures, "these are they which bear witness of me" (John 5:39). This is confirmed from the gospel narrative which reads, "And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself" (Luke 24:27). So in this book, which is a study of primitive Christianity, or Christianity at its source, Jesus, the Christ, must needs be the central figure; and as he began from the books of Moses to explain to the disciples the scriptures concerning himself, this work, to be comprehensive, should begin with the Pentateuch. Accordingly, in the first chapter we shall consider portions of the first of the five books which are attributed to Moses, namely: Genesis.

After the age of the apostles, the teaching which the risen Christ gave the twelve concerning himself, when he interpreted to them the writings of Moses and the prophets, was lost. About the third century after Christ the Pentecostal gift of the Holy Spirit was, because of the many schisms and dissensions that occurred over doctrines, practically lost to the church. In the complex systems of theology which followed, many false doctrines were promulgated because there was a lack of spiritual realization generally. From a want of dependence upon the guidance of the Spirit of truth, which alone can guide man into all the truth, the scriptures were in many important passages taken literally, instead of being spiritually interpreted as God intended. One of

the mistakes which followed as a result of pursuing this method, was that of taking the first chapter of Genesis literally; under the supposition that it described the creation of the visible heavens and the material earth in six literal days. This erroneous view of the import of the chapter continued to be held generally in Christendom until, in modern times, the development of the science of geology brought to light the absurdity of such a view of this chapter of the scriptures. This revelation, as it may be called, which seemed to come out of the very bowels of the earth, disconcerted theologians very much, and volumes were written on the subject, but no satisfactory solution of the problem has yet been presented by orthodox theologians. From a want of a positive, constructive teaching founded upon the spiritual interpretation of the first chapter of Genesis under the guidance of the Holy Spirit, the average Christian still entertains a hazy notion that this chapter relates to the creation of the visible heavens and the visible earth. The fallacy of this view of the scriptures will be shown in the first chapters of this book.

As a matter of truth the first chapter of Genesis contains the divine plan for the salvation of fallen humanity, and when spiritually interpreted, it is found to deal with the needs of humanity subsequent to the fall. In the second verse the spiritual state of the fallen race is described as "waste and void"; which shows the great need of redemption. The remainder of the chapter relates to the regeneration of man, and the first three

verses of the second chapter pertain to the perfection of man in God, after regeneration. Beginning with the fourth verse of the second chapter of Genesis the Bible has to do with the actual carrying out of this divine plan, and its realization in Jesus, the Christ, the Saviour of the world.

In order properly to understand the teachings given in the first chapters of this book, it will be necessary for the reader to cancel any preconceived ideas regarding the creation of God that are founded upon the literal interpretation of the first chapter of Genesis. The commonly accepted notions that God deliberately made the visible world and deliberately put humanity into the world, is a stumblingblock to souls in seeking the proper understanding of the message of the Bible. Genesis, being the first book of the Bible, is the foundation upon which the scriptures rest; and it is necessary to get a clear understanding of the spiritual meaning of the first chapter of this book in order to understand the other books of the Old Testament, and to grasp the true import of the teachings of the Christ and the apostles found in the New Testament.

Man is in great need of new light on the Word of God which will enable him to see the way in which to work out his salvation from the many things which seem to beset him in the world. The teaching offered in this book is not made up of new, untried theories, but is a practical teaching, the result of many years of successful work in the active ministry of the Christ. The doctrines

are drawn entirely from the Word of God under the guidance of the Spirit of truth, and are confirmed by quotations from the scriptures and by Biblical references carried in footnotes.

The text used for Biblical quotations is from the original American Revised Version of the Bible; excepting in the case of some passages which required a more literal translation of the original text in order to bring out their true meaning. As the indwelling presence of God and of the glorified humanity of the Christ are prominent features in the teaching, the word "into", which occurs in the original of such passages as the following: "Let not your heart be troubled: believe into God, and believe into me" (John 14:1 lit.), has been brought out in literal translations of passages taken from the four gospels in order to show what the Christ really taught about the indwelling of the godhead. Anyone who makes a study of the teaching given will receive much help from reading the Biblical references carried in footnotes in connection with the subject matter.

CHAPTER I

THE NEW CREATION

IN THE BEGINNING of the creation which God created in himself before this world was, God, the Infinite Spirit, was all. The eternal One, unbegotten, without beginning, existing in and from himself, was radiant with the brightness of his wisdom—the Son of his love.[1] Eternal Freedom unmanifest and unknown, except to the godhead, desired to bring into manifestation in himself a creation of immortal beings in the divine image and likeness; and to be known, to love and be loved, by the beings of his creation.

The eternal God was a trinity in unity, namely: Father, Son, and Holy Spirit. The Father was in the Son, the Son was in the Father, and the two were one; as substance and form, as fire and light are one. From the Father and the Son proceeded the Holy Spirit, which was the glory of the godhead. That the Son is to the Father as form is to substance, is evident from his words: "he that hath seen me hath seen the Father" (John 14:9), "The Son can do nothing of

[1] Col. 1:13.

himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and showeth him all things that himself doeth" (John 5:19, 20).

In the work of creation, the Son was the Word,[2] or executive, of the Father, and it was through the Son that all things were done. Through the Word (*Logos*) the Creator spoke; and in the divine immensity, myriads of souls stood forth, filled with goodness and truth, with life and peace, from the Word. As God is, and ever has been, One, the foundation of his creation was one: the Son as the Word. In him all things were held together in spiritual unity: the bond which meant heaven and immortality to all who were membered in him.

That which God created through the Word was spiritual man. Therefore spiritual humanity was the form given to the creation which, in the divine order, became the house of the Father. There being no materiality in this creation, spiritual humanity was a perfect whole, consisting of many members abiding together in the Son, in entire accord with the divine mind. From the Father and the Son proceeded the effulgence of divine life and light, the Holy Spirit, which enlightened and glorified the whole creation. Each member in spiritual humanity had a mind which was receptive to the love, light, and life of the divine mind. Each had individuality while he abode in the Son,[3] and also the

[2] John 1:3. Rev. 3:14. [3] Col. 1:17.

power to express goodness and truth, and to enjoy life and peace.

Humanity became the ground of manifestation for everything of divine love and wisdom. In man God saw himself as in a mirror. Before the creation it was as though a husbandman had all the seeds, plants, and trees necessary for a beautiful garden, but had no ground in which to plant them.[4] Humanity became the good ground in which the Father planted every virtue and every grace, to stand as an outgrowth of the divine nature, and thus to please and glorify God.

The threefold nature of the godhead found its counterpart in the threefold nature of man. As there was in the divine the Father, Son, and Holy Spirit, so in humanity there was heart, soul, and form. The heart conformed to the Father, the soul to the Son, and the form to the Holy Spirit. Thus man was conscious of the divine presence in his whole being.

In man the heart was the inmost, or center, of his being; it was the abode of the human spirit, the seat of the human will. Because it was the inmost degree, it was receptive to and filled with the goodness of divine love. The soul, or mind, constituted the intermediate degree and was receptive to, and filled with, the light of divine wisdom. The soul, like a pure crystal, was resplendent with the divine light. The form, or body, was the ultimate degree and the realm of effects; it was the receptacle of divine life. The body was spiritual, not

[4] Gen. 2:5. Matt. 15:13.

material, or fleshly, and was glorified with Holy Spirit. Thus man was a trinity in unity, living, moving, and having his being in God.

Today, in the natural world, man has always before him, in the sun and the earth, a similitude of both the divine and the human natures. The inmost center of the sun, which no eye ever sees, corresponds to the Father. The form of the sun, resplendent with the light which comes from within it, corresponds to the Son. The heat and light which radiate from the sun and bless the earth, day and night without ceasing, answer to the Holy Spirit. With regard to the human trinity, it may be said that the heat and light which fill the atmosphere surrounding the earth represent the human spirit; the atmosphere may be likened to the soul, while the earth represents the spiritual body. As the law of attraction holds each planet in its course, so the love of God held everything in the original creation together in perfect harmony.

The creation was wholly spiritual; for time and space and the material world were not in existence. Through order, the work of divine love and justice, the harmony of all things was maintained. The purpose of creation was accomplished: for the eternal Spirit was manifest through the Son to the whole creation; was known of humanity; loved that which it had made and was loved as the source of every blessing. Because it was the work of Freedom Itself, the whole creation was principled in freedom. The freedom of humanity was

not license, however; for the divine harmony which obtained in the creation was grounded in the obedience of each member in the body of humanity to the divine will. This obedience was of love and not of compulsion. As each member stood in the image and likeness of God, perfect freedom was inherent in each. Hence obedience to the divine will was the free and normal act of each member. There was nothing in God, or in his creation, to bind man but divine love and wisdom. Through the love of man for God, the mind of every member in the body of humanity was stayed upon the Word; with the result that every one was filled with life and peace.[5]

As God was all in all, there was no other power to be taken account of than divine love. In the holy life of man in God there was no evil, nor anything dark or imperfect. Sin and death were unknown before the separation from God which marked the beginning of the finite world, the abode of mortals. The separation, or "fall of man," came through the failure of man to obey the divine will. The human will was separated from the divine because it exalted itself in vanity, and "the abomination of desolation," self-love, arose automatically in the human heart and assumed the place of divine love. Separation was possible for the reason that man was made a free moral agent; therefore he could love and serve God or not. This was according to the will of the Creator, who made man to love God from pure love and for love's sake. It was not in God to have a

[5] Is. 26:3.

worshipper who was bound to worship him; he would be loved by one who, like himself, was free. Therefore he gave man a free will and trusted him, but man proved unfaithful through an excessive love of self.

The fall was a moral one—the fruit of sin, or the failure to keep the law of God, which was constitutional with humanity. But man must love something. When through disobedience he ceased to love God, he began to love himself to excess. Instead of serving the will of God he began to serve self-will. In turning away from the contemplation of the divine Sun within him, man found himself in the shadow of a false self, in good and evil.

Through the false love of self, human nature became inverted, and in the human mind reality gave place to the unreal; unity to a sense of separation, or mortality; the kingdom of heaven to a finite, material world; a figure, but only a figure, of the kingdom of God. The spiritual form or body, which in the glorified state of humanity was so filled and penetrated by the light of Holy Spirit that it did not appear to be anything of itself—only the form of the divine light—gave place to a fleshly, material body having no accord with heaven, but rather with the earth from which it seemed to derive its life.

Time and space and the material world were projected in the fall. For when man separated himself from God through turning liberty into license, the integrity of his life in God was broken; and the form of

his life, which had been limpid and spiritual, became crystallized and carnal. To this material form the soul, or consciousness, seemed to be joined, and the will was preoccupied with the love of a false selfhood and the desires of the flesh. Sin, or lawlessness, seemed to reign with death over the fallen race. It came to be thus for the reason that the law of the Creator was not kept in that which he had made.

While in this finite state man's life became relative and his environment phenomena, nevertheless the godhead did not change.[6] The condition of humanity in this state is described in the second verse of the first chapter of Genesis, thus: "The earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God was brooding upon the face of the waters" (Gen. 1:2, marg.). This signifies that humanity after the fall was without faith and love, in ignorance of the real life[7]; and yet the Word of God was living in the interior life of mankind, the hidden light of life in every soul: as the evangelist wrote, "In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not" (John 1:4, 5). The darkness of mortality could not overcome the light of life, which remained in man's interior life as a seed of immortality.[8]

In the original creation divine love was the holy bond which united humanity as one body in the Son.[9] After the fall the influence of self-love upon the race

[6] Ps. 90:1. [7] Eph. 2:12. [8] Is. 6:13. [9] Rom. 12:5. I Cor. 12:12.

had the tendency to disintegrate it; and man, a unity, having one heart and one soul, was superseded by men, a plurality. With the separation from God came the segregation of the whole, apparently, into many parts; and the race found itself in the world, in a finite state—many beings, with many minds, having many wills diverse one from another. In this condition mankind, lacking the knowledge of, and without dependence upon, an over-ruling Power, served self. Thus, under the influence of self-love, the race degenerated into a dark state—the pre-historic condition of fallen humanity.

The period of time which includes the separation of man from God and the projection of the finite world in time and space is not known. But the great reversal which took place in humanity left its record upon the finite world. The mighty convulsions of human thought and feeling, as things crystallized in the fall, were shadowed forth in the earth itself. The fall was from the divine order to a natural order, from the Spirit to the letter, and the earth recorded the mighty strife. That there is such a sympathy between the earth and man may be seen in the account of the crucifixion given in Matthew 27:50-52: "And Jesus cried again with a loud voice, and yielded up his spirit. And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised."

Before going out from God, the life of humanity was, from the Father, self-sustaining. The human will and understanding formed a positive and negative by which divine love and wisdom were united as good and truth in the heart and soul of man. This union of good and truth in the human mind resulted in the generation of life and peace for the whole organism—spirit, soul, and form. This was the only generation with which glorified humanity had to do, since God was the only Father. But in the representative life in nature, the counterparts, will and understanding, appeared separate, male and female; and the life of the race came to be perpetuated by generation, which is a figure of the holy union of the will and understanding in God, as ordered in the true creation. As a result, in fallen nature there came to be an earthly fatherhood and sonship, having nothing in common with the divine Fatherhood and Sonship.

Man in the fall desired a life of his own, a kingdom of his own; to be something in himself apart from God. From this false desire to be a god without God, came the state of humanity in the world. In the finite life man found an earthly manifestation of his ideal; for it could have no other than an earthly form. Here he could have an ego of his own; be father, lord, king; have sons, dominion, and power; but all in a finite way, limited and vain.

Everything seemed to be subject to a law of sin and death; therefore it is written:

"The heavens are the heavens of Jehovah;
But the earth hath he given to the children of men."
(Psalm 115:16).

"I am Jehovah; that is my name: and my glory will I not give to another" (Is. 42:8).

To the mind enlightened by the Spirit of truth it is evident that the finite world is not, in truth, the handiwork of God. It came into manifestation automatically as an earthly representation of the heavenly life, to be a place of sojourn for the race in the days of its flesh.[10] The Christ said to Pilate, "My kingdom is not of this world" (John 18:36), for the reason that, to the divine mind, the finite world is unreal.

In going out of the divine presence to seek "his own life" man deceived himself. God was not deceived, however, for he knew that there was nothing substantial outside of the divine light, and that eventually man must needs return to God.[11] There was no condemnation in the divine mind toward humanity: divine love did not change. As an earthly mother will still see good in her erring child, so God still saw his image, as it was originally, hidden in fallen man.[12] God did not change his mind concerning his creation: it still remained intact in the ideal; and the ideal, with God, is the real. As, from its position in the center of the solar system, the sun beholds the earth radiant with sunlight and never sees its shadow; so God, the Inmost of all things, beholds the interior life of man still radiant with the glory

[10] Ps. 39:12. Heb. 11:13. [11] Luke 15:17. [12] Ps. 103:13.

of the true light, even the light that lighteth every man. The Father does not see the shadow-life of mortals, for he is "of purer eyes than to behold evil" (Hab. 1:13).

The Son said of the Father, "he is not the God of the dead, but of the living: for all live unto him" (Luke 20:38). God does not look upon the appearance but upon the heart of humanity, where he dwells in secret.[13] While, in turning away from God, man seemed to lose his union with the divine, God did not withdraw his Spirit from man. It was incarnated in the fall in secret, to remain as a seed of immortality.[14] Though God was still united with humanity interiorly, man's eyes were "holden"; he was not conscious of the presence of God within the inmost center of his being.

In his wisdom God beheld man in the ideal as he had made him; in his love he felt compassion for him and in mercy he purposed to save the race from the state of darkness in which it seemed to lie, "In the shadow of death, being bound in affliction and iron" (Psalm 107:10). In the fall the illusion of the finite world had captivated the human will; and in his ignorance man looked upon the finite as real. Lacking realization of the indwelling of the light of Holy Spirit, by which he could have penetrated phenomena and understood the mystery of the finite world, his life was without spiritual form, or truth, and was void of pure love, the real substance.

The divine plan for the redemption of humanity, to

[13] I Sam. 16:7. Matt. 6:6. [14] Is. 6:13.

the end that it should become a new creation through the Word, is found in the first chapter, and the first five verses of the second chapter, of Genesis. The remainder of the Bible relates to the work of carrying out the plan and its accomplishment in Jesus, the Christ. The first chapter of Genesis is not an historical account of the creation of the finite world, as many have supposed; for, as we have seen, the visible world was projected in time and space through the fall of man, as a representation in finite circumstance of the heavenly life for which man was originally created. In truth, God has never been a creator of finite things, for they are all imperfect and therefore unworthy of him. Only in a relative way has God to do with the visible world. He loves it because his children are in it, not because it is the work of his hands.[15] The age of the finite world, although it is probably very ancient, is, from a spiritual point of view, of little or no moment.

The Word which was with God in the beginning of the original creation was also with him in the beginning of the new creation; as he was the foundation of the first, he was also the foundation of the second. "All things were made through him; and without him was not anything made that hath been made" (John 1:3).

In the redemption of humanity God would retrace his image in man; the heart must needs be filled with the fire of divine love, the soul with the light of divine wisdom and the body with the life and peace of the

[15] John 3:16.

Holy Spirit. Then evil, sin, sickness, misery and death, which never had place in man as God made him, would not be found. Therefore it is written in prophecy: "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God" (Ezekiel 11:19-20).

Beginning from Adam, the Word of God worked in the reformation of humanity. "Jehovah God formed man of dust from the ground, and breathed into his nostrils the breath of lives, and man became a breathing creature" (Gen. 2:7, lit.). This, the first movement of the Word in the work of saving the whole, is repeated in the reformation of each individual member of the race. In reforming each member,[16] the Lord takes him as he finds him in mortal flesh and breathes into his understanding the Spirit of the threefold life of the godhead, and man becomes a breathing creature; which is to say, he has the inspiration of the Spirit, is born again in the understanding and is able to comprehend spiritual truth. In this soul-awakening the spell of nature is broken; and man comes to himself as God's child and realizes that he is in "the far country" called the world.

The awakened soul, realizing that in this world it is a sojourner in a strange land, begins to seek for "the

[16] Mark 2:14.

city which hath foundations whose maker and builder is God,"[17] namely, the new creation. The soul, as the Spirit of truth gives it insight, begins to interpret nature; and as it does this it begins to understand,[18] by means of the things that appear, the invisible things of the new life. Once the soul is set free from the illusions of the carnal mind it goes on unfolding until it enters into conscious union with the divine[19]; this makes it a partaker of the heavenly states which have been prepared for it in the lovingkindness of the Father.

The soul that has unfolded in this manner does not look upon the natural world as something in itself; it does not think of nature as being identical with the divine life, but rather as representing heavenly things. It does not confuse the natural and the spiritual; for the Spirit of truth gives it understanding, and it comes to know that what is seen is finite and that the eternal things of God are invisible.[20] Thenceforth man lives by faith, seeking first the kingdom of God and his righteousness, while he trusts the providence of God for the things of the temporal life.[21] It is a matter of conviction with such a soul that God is ever present within its central depth.

The record in the Bible, from Genesis to Revelation, of the descent of the Word into time—the Son of God coming[22] out from the Father into the world, assuming the nature of fallen man, redeeming it and

[17] Heb. 11:10. [18] Rom. 1:20. [19] I Cor. 2:7-9. [20] II Cor. 4:18.
[21] Matt. 6:33. [22] John 16:28.

ascending in it to the Father[23]—stands for the accomplishment of God's plan for a new creation.[24] The history of this, the incarnation of the Word and the overcoming of the world,[25] becomes to each awakened soul a prophecy of its salvation and return to God. It took centuries to bring the purpose of God into manifestation in the race as an actual working power unto salvation. The new creation was finally revealed through Jesus, the Christ. Afterwards it was given to St. John to see what God had accomplished through the Christ, and he bore witness, saying, "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away. . . . Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God . . . the first things are passed away" (Rev. 21:1, 3, 4).

[23] Luke 24:50. [24] John 17:4. [25] John 14:3.

CHAPTER II

JESUS, THE CHRIST

IT WAS NOT in the nature of God to forsake humanity in its fallen state. As, in the original creation, divine love united all things in perfect harmony through its wisdom; so, after the fall, it would go out to that which seemed to be separated from the divine source and unite it back to God again: therefore it is written, "The spirit of God was brooding upon the face of the waters" (Gen. 1:2, marg.). Man could not come to God, because of the darkness which was upon "the face of the deep." He had no conscious knowledge of the divine. God, the Infinite, dwelt in eternity; man, the finite, dwelt in time and space. God must visit man with his salvation and redeem him from his finite condition. Therefore he created the new heavens and the new earth[1]—not in time and space—for his children, in their redemption, to abide in forever with him.

The foundation of this, the new creation of God, was the Word; as it is written, "In the beginning was the Word, and the Word was with God, and the Word

[1] Gen. 1:1. Is. 65:17. Rev. 21:1.

was God" (John 1:1). The first movement of the Word is found recorded in Genesis, thus: "And God said, Let there be light: and there was light." Six times the Word moved in the work of creating new states for fallen humanity's abode in its redemption, represented by the six "days" in the first chapter of Genesis. God finished his ideal world and rested on "the seventh day" in the contemplation of its perfection. That this creation was not manifest to mankind may be seen from the words: "no plant of the field was yet in the earth, and no herb of the field had yet sprung up: for Jehovah God had not caused it to rain upon the earth, and there was not a man to till the ground" (Gen. 2:5).

The next work of the Word was that of bringing humanity in contact with the new creation. In the nature of things, it was inexpedient for the Infinite to work directly upon finite man. In its finite state, humanity could not endure the direct action of the Infinite Spirit.[2] It became necessary for the Eternal One to have a mediator between himself and finite man.[3] God designed that the mediator should be the Word incarnate. In the Old Testament he is called Jehovah God, and in the New Testament he is called Jesus, the Christ.[4] Jehovah God is first mentioned in the fifth verse of the second chapter of Genesis. In the sixth verse it is written, "But there went up a mist from the earth, and watered the whole face of the ground."

[2] Mal. 4:6.
[3] Deut. 18:18. Is. 53:11. Matt. 18:20. John 14:6. John 16:23. John 17:21.
[4] Is. 43:11.

Water in the scriptures represents divine truth and a mist or rain the divine blessing[5]; therefore this passage signifies that God's favor was extended to fallen humanity through the Word, and that the heavenly life of the new creation began to insinuate itself into the interior life of mankind. Then it was that the Word of God began to prepare the way for its incarnation. This was the beginning of the descent of the Spirit into the human consciousness.

The work of God in sending forth the blessing of his Spirit upon humanity continued until the baptism of John, when, Jesus having been baptized, the Holy Spirit descended in a bodily form, as a dove, upon him.[6] In the third chapter of the gospel according to Luke, following the account of the baptism, the writer traces the descent of the Spirit from generation to generation back to "Adam, the son of God." From this it is evident that the work of preparing the way for the incarnation, began in Adam and was finished in Jesus.

The nature of humanity at the beginning of this great work was apparently wholly external—"dust of the ground." But the Word, coming in contact with man from within him, began to form a new man within the external man by giving him the power to perceive truth in the light of the Spirit. Thus man became a living soul; that is, he began to believe in God and to have somewhat of an interior life. This new man is typically called Adam, who stands for the race at that

[5] Is. 55:10, 11. Matt. 5:45. [6] Luke 3:21, 22.

period.[7] The garden which Jehovah God planted in Eden (Pleasantness) represents the primary degree of the new heavenly life into which humanity was interiorly drawn by the working of the Word.[8] This corresponds to the "first day" in the new creation, as set forth in Genesis 1:3-5.

In one respect, the scriptures are a record of the work of the Word in incarnating itself in human nature. In order to mediate perfectly, it was necessary for the Word to become flesh.[9] Only in this way could the Infinite freely hold communion with man in the finite world. In point of time the work was accomplished by slow degrees. Because of the free-will of the individual, the race could not be redeemed as a whole, at once. Member by member the many parts must be perfected into one, in God. To this end it became the divine purpose that the Word should come as a man into the world and should teach mankind of the new creation of God.[10]

It was necessary, in the work of redeeming the race, to use three agencies; namely: first, the law; second, the prophets; and third, the gospel. Before the Word of God could enter into human life, it was necessary in the nature of things that man should repent.[11] But the darkness of the human mind at that time was such that man was ignorant of the divine law. Because of his regard for the free-will of man, God would do nothing

[7] Luke 3:38. [8] Gen. 2:8. [9] John 15:1-6 [10] Deut. 18:18.
[11] Mal. 4:6. Matt. 4:17.

without the co-operation of the individual. As a sudden and wholesale redemption of humanity was inexpedient, it was necessary for the Word to bring the individual to repentance. True repentance could come only through a new understanding of life and a change of heart; therefore the mind of the individual must be enlightened concerning God and his law.

The light which came to humanity in its soul-awakening was the light of life.[12] In the human soul, or mind, the Word came to be the light of men, and it shone in spite of the darkness, to teach them of the true nature of God. It worked to bring the individual into an understanding of the divine law,[13] to the end that he might repent and do the will of God; and, becoming acceptable to him, enter the new creation and live again in God.

Faith became the first essential of the new life.[14] It was a power given to humanity in the light of the Word to the end that the individual soul might have the means of coming in contact with the new creation; and that, while in the finite world, man might have the privilege of holding communion with the Infinite through the mediator.[15]

In order to see the new creation, it was necessary for man to be born anew.[16] The Book of Genesis is, in general, a record of the regeneration of the race to a certain degree, represented by the going down into

[12] Gen. 2:7. John 1:4-5. [13] Ps. 19:7-9. [14] Heb. 11:6.
[15] Matt. 6:9-14. [16] John 3:3.

Egypt.[17] The word genesis in Hebrew signifies generation. Ten tables of generation are given in the course of the book. The first table is that of the generation of the new heavens and the new earth,[18] which in the divine mind was accomplished in the ideal. The other tables, when spiritually interpreted, are found to relate to the general and gradual regeneration of the human mind, by which it became receptive to the light of life and so came to understand that the new creation of God subsisted in the invisible and was to be made accessible to man in the regeneration.

In the first state of man as a living soul, Jehovah was known as a Voice.[19] After many generations man became regenerate to such a degree that the Word could enter into a more intimate relationship with him. In Abraham's soul Jehovah God first revealed himself as an indwelling presence.[20] This is indicated by the saying of the Word made flesh, "Abraham rejoiced to see my day; and he saw it, and was glad" (John 8:56). Abraham became the father of a people in which the Word worked until it brought forth the law, the prophets, and the gospel.[21]

As Adam, in the scriptures, represents humanity in its soul-awakening, so Abraham stands for that receptivity to and co-operation with the divine mind which is called faith. He believed in God to such an extent that he abandoned himself to the guidance of Jehovah.[22]

[17] Gen. 46:4. [18] Gen. 1. Gen. 2:1-3. [19] Gen. 3:10.
[20] Gen. 17:1. [21] Gen. 17:4, 5. Ex. 19:5, 6. [22] Gen. 15:6.

Through his faith and obedience, Abraham became acceptable to God, and Jehovah made a covenant with him to the effect that his posterity should inherit the land of Canaan.[23] This was done that the Pentateuch might be written, that there might be a foreshadowing of the things to come in the days of the Christ. Therefore in the inner sense of the Pentateuch there was given to the chosen people a secret teaching concerning the new creation, under the figure of Canaan, the "Promised Land."[24]

The disobedience of the Israelites in the wilderness indicated the unregenerate state of the human will.[25] The plagues and disasters which came upon them were an evidence of the internal wrath which seemed, in that age, to work against mankind.[26] This wrath was not literally from God, for he is love itself; it was the fruit of disobedience, rebelliousness, and other selfish passions. As God approached man to save him, the wrath seemed at times to be intensified.[27] This indicated the need of a mediator.

Through Moses the law was given; through him, in all likelihood, the first scriptures were written. Thus the Lord brought home to the human mind an understanding of the divine law which is constitutional with man as God made him. When a standard of righteousness had been set up for humanity, after "the pattern in the Mount,"[28] the Word worked through each one of the

[23] Gen. 17:4-14. [24] Gen. 17:8. Deut. 8. [25] Num. 32:11.
[26] Num. 16:46-50. [27] Deut. 9:18. [28] Ex. 25:40.

prophets to rebuke and chasten the chosen people and prepare them for his advent in the flesh. The prophets foretold the coming of the Word as the Messiah, or Christ[29]; gave a foreshadowing of his states in the humanity with which he would clothe himself,[30] and predicted that he would do certain things in accordance with the will of God.[31] The law gave humanity a new and regenerate view of life; for it taught man to love God and the neighbor.[32] The prophets urged him to strive to keep the law, and held forth the hope of the coming of One who would make all things new.

At the time of the giving of the law from Mt. Sinai, the Israelites were terrified because of the fire, and they were afraid to approach the mount.[33] This indicated the state of humanity in its want of conscious union with the divine. The people were in a state of fear, for the reason that self-love had usurped that in the human consciousness which was properly the abiding-place of divine love. The supernatural fire of Sinai represented the pure love of God, which, without a mediator, could not enter into conjunction with the race without causing a great disturbance, because of the corruptibility of flesh and blood. For the reason that the disparity between the divine and fallen humanity seemed to be so great that God in his pure essence could not approach mankind, it became necessary for the Word of God to clothe himself with the nature of fallen man.[34] The fire of

[29] Ps. 132:11, 17. [30] Is. 7:14. [31] Is. 25:8. [32] Deut. 6:4, 5.
[33] Ex. 20:18. [34] Phil. 2:5-11.

divine love must needs embody itself in the Word made flesh so that divine love might be humanized and tempered to man in the world.

This may be illustrated from the distribution of heat in the natural world. The torrid and frigid zones represent the states of humanity before the advent of the Word in the flesh; the temperate zone stands for the divine ideal of humanity in the new creation. It was the divine plan that, in the humanity of the Son, there should be a uniting of the opposites, resulting in a temperature which would be mild and delightful to the human soul.[35] Thus the wrath would be overcome and the balance maintained between the outer and the inner life of man.

It was the justice of divine wisdom and the goodness of divine love which the Father would give to the world as the flesh and blood of his Son.[36] This gift was to become the true food and drink of souls in the regeneration. But, even though it be given, it must also, because of the free-will of man, be appropriated by each individual soul. Therefore when the Christ said, "I am the bread of life," he also said, "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves"; also, "He that eateth my flesh and drinketh my blood abideth in me, and I in him"; "he that eateth this bread shall live forever," and "the bread which I will give is my flesh, for the life of the world" (John 6:48, 53, 56, 58, 51). Because of the meekness

[35] Ps. 121:5, 6. [36] John 6:35, 55.

of the Son,[37] the Father could in him bring to the world the great boon of a humanity united back to the divine again.

The being one with God was not something which man in his own strength could grasp[38]; it could be attained only through being born anew.[39] That this might be set before the world in a way to be comprehended by the human mind, the Son came to be in the likeness of men: being born of woman, he took upon himself the nature of man in the finite world. Only by the working of supernatural power could this take place: that the Son from eternity should be manifest in mortal flesh. This, however, was prophesied centuries before it came to pass, in the words: "Therefore the Lord himself shall give you a sign; behold, the virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14, marg.). By a divine miracle, Mary the virgin brought into the world the child Jesus, who had been conceived in her of the Holy Spirit, as a sign to mankind that "the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God" (Rev. 21:3).

The Son took upon himself human nature as it was in the world with all its imperfections,[40] to the end that in it he might overcome the state of separation which seemed to exist between humanity and divinity, and teach men the way to perfect union with God.[41]

[37] Matt. 11:29. [38] Phil. 2:6 [39] John 3. [40] Heb. 2::7, 18. [41] John 15:4.

Through the Son of man, after the baptism, the proclamation was made to the world, "the kingdom of heaven is at hand" (Matt. 4:17). In this way God began to communicate to men the knowledge of the new creation, which he had prepared for them in his lovingkindness, that they might dwell with him in righteousness and peace forever. The teachings of the Christ became the gate by which regenerate souls began to enter eternal life[42]; for he declared while yet in the world, "There are some here of them that stand *by,* who shall in no wise taste of death, till they see the kingdom of God come with power" (Mark 9:1). This promise was fulfilled to them at Pentecost.[43]

In the glorified state of humanity in the original creation of God, flesh and blood was not known. After the fall man found himself in this world in a flesh-and-blood body which was not in truth the handiwork of God. In the new creation, God made no provision for the carnal man as such; for the new creation was wholly spiritual, and could not be inherited by mortal flesh. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). That which was born of the flesh was, to God, "a people of strange language." Their ways were not his ways and his ways were not their ways. The Christ spoke of the divine plan for saving humanity when he said, "And no man hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, who is in heaven" (John

[42] Matt. 7:13. [43] Acts. 2.

3:13). By laying down his life, or dying to the love of the natural life, the Son of man subdued the natural will and brought flesh and blood into subjection to the will of God.[44] Having by the exercise of free-will dethroned self-love, he at the same time enthroned divine love in his heart. In this way all things in his humanity were reconciled to God and became wholly spiritual. Finally, in his ascension to the Father, his humanity was glorified. Thus the body of Jesus was cleansed of materiality; and, being wholly spiritual, in the ascension it became one with the divine forever.[45]

In the glorified humanity of Jesus there was exemplified the solution of the great problem, namely: how the human soul and body which God made could be redeemed without violently separating them from the body of flesh which God did not make. The redemption of the corporeal body of Jesus was God's solution to that problem. In the ascension, Jesus, the Christ, entered bodily into the new creation of God and inherited it. He spoke of this when he said, "All authority hath been given unto me in heaven and on earth" (Matt. 28:18). Not for his own sake did the Son of man inherit the kingdom of heaven, but for the sake of his disciples in every age.[46] His spiritual states, represented by the seven days of the creation, became the birthright of every one who should be born of the Spirit. The victory which he gained over the love of self and the love of the world in his own humanity, he would share

[44] Luke 22:42. [45] Luke 24:50, 51. [46] John 8:42. John 12:30.

with every sincere heart in the regeneration.[47] The realization that his body was the temple of the living God actually, even to its corporeality, he would communicate to those who should keep his sayings.[48]

With this in mind it is not difficult for one to understand the words of the Christ, "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also . . . I am the way, and the truth, and the life: no one cometh unto the Father, but by me" (John 14:2, 3, 6). The mansions are the redeemed humanity of the sons of God, for they are the temples of the Holy Spirit, and constitute the house of the Father, in the new creation. In the humanity of the disciples of the Christ, God adopted the natural man, included him in the regeneration of each disciple and finally received him into the kingdom. Therefore St. Paul wrote the disciples at Rome, saying, "ye received the spirit of adoption, whereby we cry, Abba, Father." "We ourselves groan within ourselves, waiting for *our* adoption, *to wit,* the redemption of our body" (Rom. 8:15, 23). What the Son of man did in his humanity each true disciple may now do after him: "For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are, yet* without sin" (Heb. 4:15). Jesus, the

[47] John 14:13, 14. [48] Phil. 3:20, 21.

Christ, overcame all the temptations of earth-born men and became perfect through obedience to the commandments of the Father, as an example in the flesh of the way those who endure to the end may attain to perfection and realize the redemption of the body and the overcoming of the last enemy, death.

Those who walk as he walked in this world, the way of obedience to the will of God, can say, "as he is, even so are we in this world" (I John 4:17); for the Son says, whosoever shall do the will of my Father who is in heaven, he is my brother, and sister" (Matt. 12:50). As, through disobedience or failure to do the will of God, man fell, so through obedience to the divine will he is redeemed from separation and enters into union with God through Jesus, the Christ. The Son spoke of this, saying, "In that day ye shall know that I am in my Father, and ye in me, and I in you" (John 14:20). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth into him should not perish, but have eternal life" (John 3:16, lit.). Jesus was called the only begotten Son to distinguish the sole and only generation of God, which he stands for, from the generations of flesh and blood which are not of God. The Son is also called the only begotten of the Father for the reason that, in the original creation, before the fall, he was the one (the Word) in whom God saw himself perfectly revealed. He was the prototype after which everyone was made. As the die of the coiner is necessary to give the metal the form and char-

acter chosen by the coiner, even so the only begotten Son is necessary to humanity, that each human being may in the new creation, bear the form and character of a son of God, and so glorify the heavenly Father.

CHAPTER III

MEDIATION

IN THE COURSE of the development of the use of electricity for house lighting, electrical inventors were confronted with, relatively, the same problem as that with which the divine mind had to deal in redeeming the race. The problem of electrical inventors was this: the voltage of the current of electricity carried by the power wires in the streets of a city was so great that it would destroy the delicate filaments of the lamps in a dwelling, if brought directly to bear upon them. The question was, how shall the voltage in the power wires be reduced to accommodate the frail nature of the lamps? The solution of the problem was relatively the same in both cases. In solving the problem of the regeneration of humanity, the Word was made flesh to act as mediator between God and man; in solving the problem in electric engineering, the inventor made a "step-down transformer," by which the voltage was reduced to such a degree that the electric current could enter the lamps in the house without doing them any damage. In this parallel the powerful electric current

represents the Infinite Spirit which, if it were to enter the human mind without mediation, would destroy it. The transformer corresponds to the glorified humanity of the mediator, Jesus Christ, and the lamps to the minds of his disciples in any age. The Holy Spirit proceeding from the Father through the glorified humanity of the Son to regenerating humanity, is represented by the electric current in its available degree of power after it has passed through the transformer. As the current is used both for light and power, so the Holy Spirit comes both to illuminate the understanding and to empower the will of one who is united with the Father through the Son of man.

Through the Son of man as mediator, the Holy Spirit works to bring the minds of those who are regenerating, by degrees, into the final state of redemption in which they can bear the presence and the power of the Infinite Spirit in eternity. In each age, through the glorified humanity of Jesus, there proceeds the light that lighteth the mind of everyone in the world. Those who become receptive to his light are taught by him, for he is the teacher appointed by the Father; just as he says, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life" (John 8:12). As the soul unfolds it realizes that, by the indwelling of Holy Spirit, it is united with the glorified humanity of Jesus. There is established an intimate, interior relationship between the soul and its Maker, who thus becomes the soul's well

Beloved. This relationship is divinely human. The interior companionship of Jesus with souls who are in the world but not of it, varies with the type and state of each soul. For the reason that, in the ascension, the total humanity of the Son was translated into the godhead, he now comes in touch with the individual soul as a glorified human being. Because all his human powers are pure and holy, he acts as a selfless mediator between God in eternity and man in time, and tempers the heat of the divine love so that the heart can bear it. Through his perfect humanity the Word is able to heal the human body, teach and guide the soul, purify the heart, and serve each individual in all his needs. Finally the divine-human becomes the resurrection and the life to them that endure to the end.

The transfiguration of Jesus upon the mount illustrates the signification of the words "glory" and "glorified" as used in relation to the humanity of the Son. On the mountain it was given to Peter, James, and John to behold, in a vision, the humanity of Jesus glorified, as he was transformed before them. The influx of divine love and wisdom in the interior life of the Son of man shone forth with such intensity that, "his face did shine as the sun, and his garments became white as the light" (Matt. 17:2). While thus the human was glorified by the indwelling divinity, the Father testified, saying, "This is my beloved Son, in whom I am well pleased; hear ye him" (Ibid. 5).

The Son of God has always had his abode in the

bosom of the Father. After his coming into the world he became the Son of man, through the regeneration of the human in which he was born of woman. While he was in the world he had a dual experience; for he was in the world but not of it, and, at the same time, in the kingdom of heaven, after the nature of the inner man.[1] Thus in the Son of man were united two things which had been separated in the fall; namely, the divine and the human, God and man. The union of the divine and the human in the Son of man is taught in several places in the New Testament. Under the figure of a marriage, in one of the parables, the Christ says, "The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son" (Matt. 22:2). Also in the parable of the ten virgins, he said, "The bridegroom came; and they that were ready went in with him to the marriage feast" (Matt. 25:10). In Revelation it is written, "the marriage of the Lamb is come . . . Blessed are they who are bidden to the marriage supper of the Lamb" (Rev. 19:7, 9). In his teaching concerning divorce the Christ said, "But from the beginning of the creation, Male and female made he them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh: so that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Mark 10:6-9). Spiritually interpreted this passage signifies that earthly marriage is a type of the

[1] John 3:13.

heavenly marriage of the Lamb of God. The words, "from the beginning of the creation, Male and female made he them," refer to that in the divine plan for the redemption of humanity which provided for the union, or marriage, of good and truth in the human mind, beginning from the marriage of the Lamb of God, which was the union of the divine and the human in Jesus. "What therefore God hath joined together, let not man put asunder," is the admonition of the Christ to those who would separate that which God hath joined together in his ideal of humanity redeemed, made manifest in the Son of man. The marriage of the divine and the human in Jesus was an earnest of the marriage of the divine and the human in each disciple. This takes place in the regeneration of a disciple as, by degrees, good and truth are united in his mind. Truth is found in the sayings of the Christ and stands for the divine ideal. When a disciple does the truth, that is, lives by the sayings of the Master, good is united with truth and the divine ideal is realized. That this marriage of good and truth makes life is clearly shown by the words of Jesus, "If a man keep my word, he shall never see death" (John 8:51).

After the third century of the Christian era, it seems that there was a lack of spiritual enlightenment among Christians. Disciples, leaning too much to their own understanding, did not depend upon the Holy Spirit for the inspiration which gives true understanding of the divine mysteries; hence there followed teach-

ings which were not inspired and therefore not true. As a result there came to be a crude conception of the Christ, and much was made of the personality of Jesus which was not in accord with the spirit of the gospel. Some modern Christians, resisting "the worship of man as God," have gone to the other extreme and have practically denied the divinity of Jesus, the Christ.

Jesus did not seek disciples who would worship his personality. He said, "If I glorify myself, my glory is nothing" (John 8:54). He taught the worship of the Father in spirit and in truth, saying of those who receive the Spirit through the Son, "such doth the Father seek to be his worshippers" (John 4:23). Speaking from his humanity Jesus said, "I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me" (John 5:30). It is not required of a disciple that he worship the Master, but that he follow him. He is taught to honor the Son as he honors the Father who sent him. The relation of the Son to the Father is explained in his words: "I am the way, and the truth, and the life: no one cometh unto the Father, but through me" (John 14:6, marg.). "I am the door: through me if any man enter in, he shall be saved" (John 10:9, lit.).

The gospel was written that men might believe that Jesus is the Christ, the Son of God.[2] That faith in him as the Word made flesh is indispensable to salvation is

[2] John 20:31.

evident from his words: "except ye believe that I am *he,* ye shall die in your sins" (John 8:24). "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves" (John 6:53). After the ascension, the glorified humanity of Jesus became the true vine; of which his disciples are the branches. Therefore Jesus taught them, saying, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing" (John 15:4, 5). The parable of the vine was based upon the idea that the influx of the Holy Spirit would come to the disciples of Jesus in every age through his glorified humanity, the true vine stock. Therefore, in the last prayer, the Son requested the Father to keep his disciples in his name, that they might be one, even as the Father and Son are one: "I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me" (John 17:23).

These things were fulfilled to the disciples in the spiritual life which began with Pentecost. Thereafter they knew Jesus, not after the flesh, but after the Spirit, for he came to them in the Holy Spirit and took up his abode in their hearts. It was then that they began interiorly to behold the glory of the only begotten Son.

The apostles wrote of the indwelling of the glorified

humanity in the following passages in the epistles: "He that believeth into the Son of God, hath the witness in himself" (I John 5:10, lit.). "God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life" (Ibid. 11, 12). "We know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life" (Ibid. 20). St. Paul wrote of the mystery, "which is Christ in you, the hope of glory" (Col. 1:27). "And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness" (Rom. 8:10). "It is no longer I that live, but Christ liveth in me" (Gal. 2:20). Again, he prays "that Christ may dwell in your hearts through faith" (Eph. 3:17). Finally, that there may be no mistake as to whom he means, he asks, "know ye not as to your own selves, that Jesus Christ is in you? Unless indeed ye be reprobate" (II Cor. 13:5).

From the day of Pentecost the new creation has overshadowed the natural life of mankind. The work which Jesus accomplished in overcoming the world took captivity captive, and made the external world subject to the Christ. "The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign unto the ages of the ages" (Rev. 11:15, marg.). To the apostles this dominion of the Christ was paramount. They knew from experience that Jesus was the

King of kings, ruling in the power of divine love over heaven and earth, and ever present to the awakened soul. By faith the first disciples dwelt in the new creation as though it were manifest. The Christ prepared their minds for this by teaching them that they should be in the world, but not of it; also by his words to the Father, "They are not of the world, even as I am not of the world" (John 17:16). During the last supper the Lord spoke to them of the new creation in the words, "and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel" (Luke 22:29, 30).

It was as ambassadors of the invisible King that the apostles went about proclaiming the kingdom of heaven, healing the sick, cleansing the lepers, raising the dead, and casting out demons. The Christ told them that they would do these works in his name; accordingly, in healing the sick they said, "Jesus Christ healeth thee" (Acts 9:34). "In the name of Jesus Christ of Nazareth, walk" (Acts 3:6). The Lord worked with them to confirm their word by signs of instantaneous healing and other works which testified of his presence in them.[3]

From a consideration of the scriptures it is evident that Jesus, the Christ, is unique. There never was a Christ in the world until he was made manifest in the person of Jesus; and there has been no other since, for the reason that Jesus became the Christ by the will of

[3] Mark 16:20.

the Father, who gave him authority over all that he had. There are some who do not seem to take account of Jesus after the ascension. Nevertheless, on the day of Pentecost, fifty days after the ascension, Peter said to the Jews, "This Jesus did God raise up, whereof we all are witnesses . . . Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:32, 36). Later, one of the apostles wrote, saying "Jesus Christ *is* the same yesterday and today, *yea* and forever" (Heb. 13:8), or literally, "Jesus is the Christ, the same yesterday and today and unto the ages."

The word Christ is an adjective, not a noun, and signifies anointed, or king. It is so used in the four gospels, where, in the Greek originals, the word for Christ is preceded by the definite article, thus: "Jesus, the Christ." The name Jesus signifies saviour. "Jesus, the Christ," being interpreted, signifies, "Saviour, the King." Jesus is the man; "the Christ" is the title which stands for his authority; the authority of which he spoke, saying, "All authority hath been given unto me in heaven and on earth" (Matt. 28:18).

That the Son of man was not born of woman is evident from the saying of Jesus concerning John the Baptist: "Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist; yet he that is but little in the kingdom of heaven is greater than he" (Matt. 11:11). The child born of Mary seemed to be a mortal, but he did not

remain so. When the child was about twelve years of age, his humanity became the matrix in which the Word of God began to work until, at the baptism of John, the Holy Spirit descended bodily upon the humanity of Jesus and the Son of man was born in it. Then was the Word made flesh. When Jesus offered himself as a living sacrifice to God the Word appropriated his humanity and in the incarnation there was a new creature; namely, the Son of man. The Son of God was the divine, the Son of man was the regenerate human, and the two were one: Jesus, the Christ.

On the cross the visible man died; but he rose again and was alive and visible to his disciples who, in the gospels, bear witness of his resurrection and presence among them, periodically, from the time of his coming forth from the tomb until the ascension. In the resurrected humanity of Jesus the two elements were almost perfectly united: the human was in the divine and the divine was in the human. At the ascension the union was made complete and duality ceased. As the Son returned to the Father in the ascension, the outer man was drawn up into heaven, into the invisible realms of the new creation where, ever since, he has had his being in glory.

The admonition of the heavenly visitants to the disciples who witnessed the ascension that, "this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven" (Acts 1:11), identifies Jesus as the one whose

interior advent as Saviour is promised in the gospels. Jesus is the Saviour who is to "come in like manner"; that is to say, in the same humanity in which he ascended to the Father. Therefore St. Paul wrote, "our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (Phil. 3:20-21).

Today, the Saviour works from his divine essence through his humanity to reach mankind in its needs. This glorified human being whom God has exalted to be one with himself is, from an interior plane, in touch with every human soul in the world. To those who become his disciples and keep his sayings, he manifests himself interiorly, and they become his instruments in the great work of salvation which, by the will of God, is ever going forward.

They make a great mistake who say that Christ without Jesus abides in humanity; for such a thing is impossible. "The flesh and blood of the Son of man" is, being interpreted, nothing else than the divine truth and the divine good humanized in Jesus. Before divine truth and good were incarnated in the Word they were inaccessible to humanity. Now they may be found in every human heart. Everyone who takes into his mind the words of the Christ and determines to live by them begins to eat of this heavenly bread. As he continues

to live by the teaching of the Christ, he eats his flesh and drinks his blood; in other words, he appropriates the life of the Son of man. The disciple who does this abides in the Lord and the Lord abides in him. One who lives thus realizes that Jesus, the Christ, abiding in him mediates between the Father in eternity and the disciple in time, and that the otherwise inaccessible things of God are his through the glorified humanity of Jesus.

CHAPTER IV

FAITH

THE NEW CREATION of God was spiritual and interior, therefore it was invisible to the carnal mind which rises no higher than the things that appear. In order that man might perceive the things of the new spiritual life which were present to his soul, God provided that the light of faith should enlighten his mind. The Lord would give this power to each soul whenever it should reach the end of its desire for a life apart from him. Therefore it is written, "the just shall live by his faith" (Hab. 2:4).

Faith is always the first aid of God in saving the individual soul. The first movement of the light of faith in the human mind came after the soul-awakening of fallen man, when he found himself in the new state of consciousness represented by the words, "And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed" (Gen. 2:8). The garden of Eden, or "Paradise of Pleasantness," was an elementary state of consciousness in the inner life of humanity into which man was drawn by the Word, that

he might begin to exercise the power of faith by cultivating the spiritual states of the life to which he was called, and to keep his mind free from the things which corrupt.

To give the soul an appreciation of the pleasantness of the new spiritual life was faith's first work in man. The pleasantness was a foretaste of the tempered, spiritual radiance which preceded from the Word. Faith's next work was to give man the conviction that the "sound" which he heard in his soul was the voice of the Word, his Maker. "And they heard the voice of Jehovah God walking in the garden in the cool of the day" (Gen. 3:8). The voice was not audible but was in the nature of an interior call, which came like a judgment upon fallen humanity to the end that man might know that he should not live by sight only, but by the faith which God gives him. That this is ever the elementary work of God in souls, may be seen from the words of the Christ to the Jews, "This is the work of God, that ye believe into him whom he hath sent" (John 6:29, lit.).

In Abraham this faith became an active, working principle, for, "he believed in Jehovah; and he counted it to him for righteousness" (Gen. 15:6). Thereafter, from generation to generation in the Hebrew race, the Word worked, giving faith to the souls who would live by it. In each illumined mind the work of God was accomplished through faith: though not one of them saw him, yet each believed that "he is, and *that* he is a

rewarder of them that seek after him" (Heb. 11:6). The Old Testament stands as a monumental work of faith, bearing witness to the truth that, "the light shineth in the darkness; and the darkness apprehended it not" (John 1:5).

The advent of Jesus, the Christ, was the beginning of the ingathering of souls into the new creation of God. In the days of his ministry, the first test of the souls to whom Jesus came was that of faith; for the first question in each mind was, "Is this the Messiah?" Those who were receptive to God's free gift, faith, believed; others doubted. Those who believed received him, those who doubted rejected him. To the latter the Christ said, "except ye believe that I am *he,* ye shall die in your sins" (John 8:24). "But as many as received him, to them gave he the right to become children of God, *even* to them that believe into his name: who were begotten not of bloods, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13, lit.). From this it is manifest that faith in Jesus, the Christ, was, according to the design of God, the first essential in the salvation of the individual. "He that believeth into him is not judged: he that believeth not hath been judged already, because he hath not believed into the name of the only begotten Son of God" (John 3:18, lit.).

To those who received the Christ, the new heavenly life was open. He spoke of this when he said, "He that hath the faith hath the life." They received him as a

teacher sent from God; and in accepting and applying his teaching they were brought face to face with the new creation which he had come to reveal to them. In his teaching the Christ spoke of the new creation as the kingdom of God, or the kingdom of heaven; teaching that the kingdom did not come by narrow watching; that it was neither in one place nor in another; "for lo," he said, "the kingdom of God is within you" (Luke 17:21). Thus he directed their faith toward the interior life in which the new creation of God is found by everyone who believes with God-given faith.

In his spiritual experience the true disciple of Jesus, the Christ, has to deal with two kinds of faith. First in order is the faith that is native to the world. This is a confidence in human power, in persons, in institutions, in things that have been tested and proved to be sound and dependable in a natural way. The second, in the order of experience, is the faith that comes from heaven and gives the disciple a supernatural confidence in the invisible things of God. It is by this faith that he believes in the Father, in the Son, and in the Holy Spirit: the living God. This faith is the foundation of all the spiritual activities of a disciple. Without it he would not love God, would not trust the Lord, would not pray; the Bible would be a sealed book to him; his spiritual life would be waste and void. But with this faith all things are possible. Sin, disease, sickness, pain, troubles, and difficulties melt away before the faith which God bestows upon a disciple of the Christ.

The faith which comes from heaven bears witness of that which is heavenly, invisible, and real. It does not lead one to believe in evil, disease, or unreality.

Divine faith has many activities. Having come from God it bears witness of him in every possible way. It testifies that he is love itself; that all his works are good; that he created man in his own image and after his own likeness; and that he is full of lovingkindness and tender mercy toward mankind. Faith bears witness to the divine origin of the scriptures and testifies that Jesus is both Lord and Christ, the Saviour of the world. It leads the mind to seek within the letter of the Word for the secret meaning which God, in his wisdom, has hidden there for the soul's instruction and edification. Faith gives the soul aspirations for a regenerate life, and teaches it to pray for it without ceasing. It leads one who is regenerating to depend upon God for everything, to look to him as the hidden source of all that is good and true. In the bestowal of faith God puts into the hands of a disciple a power that is almighty. This may be seen by comparing two sayings of the Christ, namely: "all things are possible with God," and, "All things are possible to him that believeth" (Mark 10:27 and 9:23). God gives man the power of faith to the end that he may overcome evil with good. The error of the world is overcome by degrees, in detail, as one meets the problems of life with the love and wisdom of God. Therefore the Christ said to the disciples, "Have faith in God. Verily I say unto you,

Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he said cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye received them, and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against anyone; that your Father also who is in heaven may forgive you your trespasses" (Mark 11:22-25, marg.). The words which are translated in English, "have faith in God," are in the original, literally, "have faith of God," that is have the faith which is from God. The Christ teaches in this passage that by appropriating and using the faith which God gives to man in the regeneration, he shall be able to remove any difficulty which may confront him. After having lived by this teaching for over half a century, St. John wrote, "and this is the victory that hath overcome the world, *even* our faith" (I John 5:4).

The teaching, "All things whatsoever ye pray and ask for, believe that ye received them, and ye shall have them," refers to the providence of the Father in the new creation, which covers all needs whatsoever that the disciples of Jesus, the Christ, may have in the regeneration of their humanity.[1] Therefore the teaching means that all things whatsoever you can pray, or desire in your heart, and ask for with your mind, have already been provided in the heavenly life which is now unfold-

[1] I Cor. 2:9.

ing within you. The work of a disciple is to bring these things into manifestation by using the faith which corresponds to them: an unquestioning, persistent faith which never wavers until the work is accomplished.

In using divinely given faith the disciple is warned to guard his heart from doubt.[2] Doubts usually arise from the natural disposition to reason from effects, or from false principles. But by cultivating a childlike trust in God, and by fasting from the reasoning of the natural mind, as touching the things of the Spirit, faith will be free to do its perfect work.

One of the most illuminating accounts of the working of the faith which God hides in the heart of man is found in the third chapter of the Book of Acts, in the account of the healing of the lame man who sat and begged at the Beautiful Door of the temple, which is sometimes called the Beautiful Gate. This man seems to have been entirely unconscious of the hidden faith in his heart. All that he asked of the apostles was an alms, "But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they took knowledge of him, that it

[2] Mark 11:23.

was he who sat for alms at the Beautiful Gate of the temple: and they were filled with wonder and amazement at that which had happened unto him" (Acts 3:6-10). The faith of the apostles and the words of Peter aroused the living faith in the heart of the lame man, and instantly he was healed.

True prayer is the work of the faith with which God endues the human heart. Man prays because he is led to do so. The light of faith gives him intuitive knowledge concerning the things which God is disposed to bestow upon him. The Christ, in some of his parables, teaches that true faith will lead a disciple to be importunate in prayer. By the parable found in the eleventh chapter of Luke he teaches that importunate faith will bring to the soul the fullness of its every need. Therefore he says, "Ask, and is shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Luke 11:9-10). The Christ concludes with the assurance that the heavenly Father will give the Holy Spirit to them that ask him.

The parable of the importunate widow, found in the eighteenth chapter of Luke, was given to the disciples to the end that they ought always to pray and not become faint-hearted. The parable teaches that a disciple should come again and again to God in prayer, "day and night." The overcoming of that which is adverse to the soul's good requires a determined per-

sistency which divine faith alone can sustain. This is the only faith in which there is no doubt, and faith without doubt means victory.

Through faith a disciple receives authority to set aside natural law. The scope of this authority may be clearly seen in the life of the Son of man, who walked upon the water, stilled the tempest, fed the five thousand, healed the sick, cleansed the lepers, and raised the dead. The natural life of a disciple of the Christ should not be bound by the drastic limitations of natural law. When the first disciples saw the withered fig tree they marveled that it had withered away so quickly at the word of the Christ. He answered and said to them, "Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done" (Matt. 21:21).

Faith becomes a powerful weapon of defense in the life of a disciple. By it fear is overcome, doubts are done away, and all manner of difficulties are mastered successfully. By faith the life of a disciple is made to conform to that of the Master, for he says, "Verily, verily, I say unto you, He that believeth into me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do" (John 14:12-15 lit.). Thus through a living faith the disciple

reverently appropriates the spiritual states which the Father has prepared for him in the Son of man, that he may by the appointed degrees be conformed to the full stature of sonship, overcome the world, and finally enter eternal life.

Under grace there is a responsiveness on the part of the disciple to that which is in the divine mind. "We love, because he first loved us" (I John 4:19). Likewise, we believe because from the beginning God has regarded us as spiritual beings. To him the mortal nature is nothing more substantial than a cloud. The Christ said concerning this, "Now he is not the God of the dead, but of the living: for all live unto him" (Luke 20:38). We believe in our spiritual nature because God sees us as spiritual beings; just as divine truth is a standard of righteousness which we do not fully see, but which, nevertheless, we are conscious of through what is called conscience. Thus it is evident that the love which fulfills the law, the faith which removes mountains, and the righteousness which justifies us in the sight of God, are all founded upon spiritual realities, which we do not see but which we grasp by spiritual intuition. Therefore the evangelist wrote, "Now faith is assurance of things hoped for, a conviction of things not seen" (Heb. 11:1). The leper, who appealed to the Christ for healing, had an assurance from within that if Jesus but touched him, he would be made whole. The faith which was his by the favor of God, gave him a conviction that within the humanity of Jesus, there

was a power mighty to save. According to his faith it was brought to pass for him, and at the word of the Christ, instantly he was made clean.

One of the great works of God in each age is that of bringing home to the heart of the believer the conviction that Jesus is the Christ, the Son of God. It may be observed that in Christian life there are both traditional faith and spontaneous faith. Traditional faith in Jesus, the Christ, is common to those who have been born of Christian parents and brought up in the faith of their fathers. This faith may be, and it often is, more of the natural mind than of the soul. While traditional faith is based upon the spiritual experience of others, spontaneous faith is the immediate work of the Holy Spirit in the heart of the believer. This is found in all cases of true conversion. There are those in every age who do not come under the influence of traditional faith, or who, coming under it, reject it. These, at first, have no conscious knowledge of God, the Christ, or the kingdom of heaven. However, as they go on they come spontaneously into a new state of mind, the work of divine grace. In this state the heart is imbued with the faith of God, which dispels all doubt, answers all questions, and the man is convinced that Jesus is the Christ, the Son of the living God. To such a one the Master would say, "flesh and blood hath not revealed it unto thee, but my Father who is in heaven" (Matt. 16:17).

It is a principle of life that divine faith is sufficient unto itself. In all his mighty works, the Christ did not

depend upon anything else; and today, he requires of his disciples complete abandonment and entire dependence upon God, through faith. Otherwise, he can do but little for them. Faith divided against itself cannot stand. The faith that comes from God does not lead one to believe in the efficacy of material means to spiritual ends, or in materia medica, or in the help of mortal man; but it always leads one to the indwelling divinity, where one finds all that he needs. It is evident that true faith requires of a disciple an undivided heart.

CHAPTER V

FREEDOM FROM EVIL

IN THE ORIGINAL creation of God in which humanity abode before the world was, there was no evil whatsoever; likewise in the new creation, according to the divine plan found in the first chapter of Genesis, there was no evil at all; for "God saw everything that he had made, and, behold, it was very good" (Gen. 1:31). Between these two states of being, there appears the lapse of humanity into a mortal condition called the world, in which good and evil entered into human experience.

It is a principle of creation that everything created takes its character from the creator. God being light, and in him there being no darkness at all,[1] the original creation was principled in pure truth. Man before the fall, did not know evil; there was no darkness in him, for the Spirit of God was a never-failing light to his whole being. Evil appeared in the race automatically. As man went out of the divine light he found himself in the darkness. "He that walketh in the darkness

[1] I John 1:5.

knoweth not whither he goeth" (John 12:35). Having been created to abide in a positive state of life, man could not prosper in a negative condition. Darkness and evil are privative: darkness is a void—the absence of light; evil, also, is emptiness—the absence of good.

The divine purpose in the redemption was to lead man out of darkness into the light of the new creation, and so to fill him with truth and good from the divine, the true source, that there would be no evil found in him. The first step out of darkness was the state represented by the garden of Eden. "And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed" (Gen. 2:8). "The garden of Eden" became the primary spiritual state in the soul-unfoldment of the race and of the individual. As stated in the preceding chapter, in this primary degree man as a living soul finds himself in a state of paradisiacal pleasantness, which is a foretaste of the heavenly life of the new creation. In this state the soul becomes receptive to divine truth, and the awakening of faith, hope, and love in the mind produces heavenly delights, while the consciousness of the indwelling presence of God gives the soul a sense of sweetness and peace.

"And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. And Jehovah God took the man, and put him into the

garden of Eden to dress it and to keep it. And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:9, 15, 16, 17). In the nature of things it was necessary that, in the primary state of regeneration (which the garden of Eden typifies), there should be found both "the tree of life" and "the tree of the knowledge of good and evil." This was so for the reason that man was, from the beginning, a free moral agent. God regarded man's freedom of choice as of the utmost importance. It could not be violated without interfering with the redemption of the individual. Before man could enter into the new creation of God, he must be tested, and when tested he must have freedom to choose between the two "trees." "The tree of life" represented the divine ideal of man in the new creation, afterward made manifest in Jesus, the Christ; and "the tree of the knowledge of good and evil" represented the carnal man and his life in the world. It was the choice between regenerate and unregenerate nature which man was called upon to make.

The warning was given man that "of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). The two "trees" correspond to the two "ways" of the Gospel[2]: the tree of life correspond-

[2] Matt. 7:13, 14.

ing to the straight and narrow way which leads to eternal life, and the tree of the knowledge of good and evil to the broad and roomy way which leads to destruction. It should be understood that God did not place the two "trees" before man in order to tempt him to a fall, but rather that man might use the natural life as a means of grace, by sacrificing it for the sake of gaining the spiritual life; for, "No man can serve two masters" (Matt. 6:24).

As, after the fall, man did not remember whence he came, and did not even know that he was fallen, it became necessary in the redemption to give him a view of both the life in the world and the life in the new creation. Therefore when man became a living soul he was, in his understanding, elevated above the old life and, in this new spiritual state, he saw both the old life and the new, as it were in perspective. It was in the divine plan to redeem man by giving him the grace to overcome in temptation; hence repentance, self-renunciation, prayer for deliverance from sin, the hating of one's own life in this world, death to sin, the death of the false self, and the final victory over all error, are part of the teachings of the Christ. But Adam, or humanity in the elementary states of regeneration, was weak through the flesh; in other words, was so captivated by the sense life and held in bondage to materiality through an unregenerate will, that, although he perceived the heavenly life and desired to abide in it, he was not able to overcome the corruptible nature—

flesh and blood—which claimed him as its own. Grace and truth had not yet come into the world. That no flesh might glory in the sight of God, it was reserved for Jesus, the Christ, to overcome that which Adam had failed to accomplish; therefore it is said that, "As in Adam all die, so also in the Christ shall all be made alive" (I Cor. 15:22, marg.).

From a superficial view of the scriptures it has come to be understood that the fall of man took place in the garden of Eden, but in truth the fall of man antedates all scripture. Humanity was already fallen when Jehovah God took man, "dust of the ground," and breathed into his nostrils the breath of the threefold life, and man became a living soul. The words "dust of the ground," refer to fallen humanity, not to literal clay.[3]

Adam and Eve, or humanity in a primary state of enlightenment, were given an elementary law of God in the words, "of the tree of the knowledge of good and evil, thou shalt not eat of it" (Gen. 2:17). Prior to the state called the garden of Eden, fallen humanity was not under judgment of sin, for it knew not the divine law. Evil appeared in the race after the fall; but, until the law came, there was no deliberate sin; for sin is a conscious act of disobedience to divine law. By the "breath of life" in his nostrils (spiritual inspiration) man perceived the two trees, or ways of life, and through the law, "Thou shalt not eat," it was given

[3] Is. 64:8.

to him to understand that there were certain things in his fleshly nature which were unprofitable and therefore should be avoided.[4] When he was tested, he found himself weak through the flesh, and failed to keep the law. It was then that he realized that he was fallen; that there was a higher and a lower nature in him; that the higher nature was of God and the lower nature was of the earth, earthy. The rebuke of Jehovah God, or the divine Voice that spoke to him, calling him to account, came as a revelation and at the same time as a judgment upon that nature in him which was not of God. This is typical of the soul experience of every one who regenerates. In the seventh and eighth chapters of Romans, St. Paul gives a clear view of the working of the two natures, in one who is regenerating in the understanding and in the will.

In placing before man the two trees and teaching him that he should not eat of the fruit of the tree of the knowledge of good and evil, Jehovah sought to lead man to live by faith. "The serpent" which beguiled Adam, was the sense consciousness, which is adverse to the life of faith. In disobeying the commandment, man had his eyes opened and discovered that he was naked; which is to say, he found himself lacking in innocency, and realized that he did not have sufficient righteousness of his own with which to clothe himself. Innocency is that pure, childlike state of mind which the Christ exalted before the disciples, saying, "Except

[4] I Cor. 6:12. Rom. 7:18-24.

ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. 18:3). As long as man is strong in self-righteousness and is self-sufficient through pride and egotism, he cannot enter the heavenly life; but when he discovers the fallibility of these things, he can, if he believes in Jesus, the Christ, renounce self-love and become weak in the things of the old life, that from the Lord he may become powerful in the things of the new; for the Lord said to St. Paul, "*my* power is made perfect in weakness" (II Cor. 12:9).

As stated in the beginning of this chapter, there was no darkness or evil at all in the original or in the new creation of God. Regarding this, it is written in John, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made" (John 1:1-3). Since God made all things through the Word and pronounced them good, and since nothing was made without the Word, it follows that there is no reality in evil; for evil is not good, therefore, in the last analysis it is nothing. The devil is not good, therefore God did not create him; hence the devil has no reality. God did not make demons for they are not good; therefore they are nothing. God did not make materiality, for his creation was wholly spiritual; therefore materiality is not real.

In truth, only God and the true creation of God are real. In the true creation, man is found to be a threefold nature; namely, spirit, soul, and body, conforming to the divine trinity, Father, Son, and Holy Spirit, and abiding in it. The union of these two trinities constitutes heaven and eternal life. The presence of God fills his creation to the exclusion of anything and everything which does not come from him or serve him, therefore the adversary and materiality cannot have a place in the true creation of God. That which is not in the true creation has no reality. The source of evil cannot be found in God, in the original or in the new creation. There remains only fallen humanity of which to take account. Here we find that through self-love man corrupted himself, and that when self-love usurped the place of divine love in his heart, he was separated, in consciousness, from God. Thenceforth there seem to have been two powers or sources to be taken account of in his mortal life, one good and the other evil. The good represented divine love and the evil represented self-love. All the good that man has ever known originated in divine love. All the evil that he seems to meet in the world originated in self-love. The works of the adversary are nothing else than the doings of self-love, and, as has been shown, in its last analysis self-love is nothing.

Man is so constituted that he can be influenced for good or evil only from within his heart. Yet the unregenerate think of evils as arising from personalities,

circumstances, conditions, and environment. The foolish Pharisees taught that, if a man partook of food without first ceremoniously washing his hands, he defiled himself. The Christ in answering this, called to him the multitude and said to them, "Hear me all of you, and understand: there is nothing from without the man, that going into him can defile him: but the things which proceed out of the man are those that defile the man. . . . For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man" (Mark 7:14, 15, 21, 22, 23). In this teaching the Christ lays down the principle that the integrity of a man cannot be overcome by anything outside of himself, and that if he is defiled, the things which defile him come from within his fleshly heart. It may be observed that all the things referred to by the Christ proceed from self-love.

Another teaching of the same import may be found in the Old Testament in the Book of Numbers, chapters 22 to 24, in which Balak sends for Balaam to help him overcome the children of Israel by cursing them. To his dismay Balak finds that Balaam cannot curse the children of Israel (who typify the regenerate), because God has blessed them, and Balaam is not able to reverse the blessing of God. Again, the Son of man, in full confidence that he had gained the victory over self,

declared, "the prince of the world cometh: and he hath nothing in me" (John 14:30).

For the reason that man can be corrupted only through a selfish affection for his own natural life, the Christ taught, saying, "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal" (John 12:25). While self-love seems to exert a powerful influence over the race, it has no more power than men allow it; for, through the Christ, God gives each disciple in the regeneration freedom of choice and the grace to lay down his life daily (or to cease to love it) and to receive it again from God, in the new creation, glorified. The cross of Christ stands for the death of the false self and the love thereof. Christ Jesus, the resurrection, is the raising up of man again into life, in the new heavens and the new earth. This transformation of man in God, through the Christ, is spiritual, interior, and hidden from the world.

In the scriptures, for the sake of presenting ideas in a concrete form, evil is personified under various names such as the serpent, satan, the devil, the adversary, the prince of this world, and the beast. The natural mind has stumbled at these personal names for evil; and, as a consequence, the mistake is common among those who read no deeper than the letter of the Word, to believe in a personal devil. The mistake is carried so far that some insist that a Christian must believe in a personal devil. But nowhere in the Bible

is it taught that a disciple must believe in a personal devil in order to be saved.

The word which is translated devil, signifies in the original tongue, a false accuser, a traducer or slanderer; while satan means, an adversary. The idea that the devil was once an archangel, but was cast out of heaven with his followers for disobedience and pride, it not found in the Bible. The source of the idea is the Talmud, a Jewish work which also contained the traditions of the elders which Jesus, the Christ, rejected. In the middle ages the devil was generally represented as having horns, a tail, and cloven hoofs. This conception was largely derived from pagan mythology. In the King James version of the Bible, the passage in the Book of Isaiah which refers to Lucifer was not correctly translated. In the revised versions the mistake was corrected and Lucifer does not appear.

In the Greek original of the New Testament there is a word which is in English translated "devil," and another which should be translated "demon." In the King James translation the word devil is used for both.

The Christ cast out demons at a word; the devil was cast out only by the cross. The devil is self-love, while demons are its offspring. Those who believe in a personal devil lay the blame upon him for their misdeeds, while those who know that self-love is the adversary are not self-deceived, and therefore are not given to self-righteousness. By confessing their sins to the

Christ, these souls are immediately cleansed of all unrighteousness.[5]

In the world the rule of the unregenerate is, "eye for eye, tooth for tooth" (Ex. 21:24), but the commandment of the Son of God for the regenerate is "Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also" (Matt. 5:39). The teaching of non-resistance between man and man is based upon the great fundamental truths of spiritual life, namely: that God is love itself; that divine love is omnipotent; that the Son of man has all authority in heaven and on earth, and is, by the will of the Father, the sole judge of human conduct; that correction is in his hands; and that he will recompense. Love is the fulfillment of the law and he who, through love, fulfills the law is beyond the reach of evil.

While in its last analysis evil is not real, one who accepts the doctrine should not become negative to evil. He should be positive and, through faith and love, overcome evil with good; the good that comes from the divine love in his heart. The Christ teaches, "Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. . . . Ye

[5] I John 1:9.

therefore shall be perfect, as your heavenly Father is perfect" (Matt. 5:43, 44, 45, 48).

It is important to understand that the doctrine of non-resistance does not apply in temptations. This may be seen from the three temptations of the Christ in the wilderness, when he resisted the adversary with the truth. The Son of man was never negative toward evil; on the contrary, we find that he always took a positive stand against it, and rebuked it. But when it came to personal encounter, Jesus was always non-resistant toward his enemies. At such times he resisted in himself any thought of condemnation or revenge; and having become perfect in love, in the great temptation of the cross, he loved his enemies and prayed the Father to forgive them, refraining from the natural inclination to destroy them, which he might have done had he pleased. With this understanding of the matter it is not difficult to reconcile the two sayings, "Resist not him that is evil," and "resist the devil, and he will flee from you" (James 4:7). The first is the direction of the Christ to his disciples regarding their conduct in dealing with other men. In the second, the apostle teaches that a disciple should resist in himself the influence of self-love and then it will leave him. While Jesus loved his enemies, and so overcame them, he was not negative to the influence of self-love upon his own heart. He denied himself, and loved not his own life even unto death, whereby he gained the victory over the last enemy.

All the error in the world is the work of fallen man. "The principalities and powers of darkness" originated in the self-will of the unregenerate. But darkness, or ignorance, has no power except with the ignorant. While fear of evil seems to augment what is called the power of darkness, truth and courage dispel it. The so-called psychic realm consists of the mental residue of unregenerate minds. It has been demonstrated that this thought realm has no power against those who believe in Jesus, the Christ; for through faith in him they are brought under the grace of God and realize divine protection.

God is one and there is none else, as the scriptures teach. His kingdom is wholly in his own power; otherwise it would not be called the kingdom of God. The conclusion is that God has no adversary, that in himself and in his kingdom, he has no evil whatsoever to deal with. It is only in this world that the Holy Spirit contacts evil in its work of saving the race from the law of sin and death.

The best answer to the question, "Whence came satan?" is found in the Book of Job, in the words: "Now it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan came also among them. And Jehovah said unto Satan, Whence comest thou? Then Satan answered Jehovah, and said, "From going to and fro in the earth, and from walking up and down in it" (Job 1:6, 7). Going to and fro in the earth and walking up and down in it

represent the activities of the human mind after the fall, when self-love became the dominant influence in the race.

The Christ speaks of the root of evil, namely: self-love, as the prince of this world; for the reason that the world seems to be ruled by selfishness. He declared that the devil (accuser) is a liar and the father of lies. Since it is a principle of life that the child takes its character from its parent, it follows that a lie, being nothing in itself, the father of it is nothing in himself. A lie only deceives the ignorant, therefore the devil cannot, by the grace of God, betray the regenerate, for they have died to the false self and the love thereof and have inherited divine love and wisdom.

When Jesus told the disciples that he was going up to Jerusalem and that he would be crucified and resurrected, "Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men" (Matt. 16:22, 23). From the rebuke of the Son of man it is evident that satan is that in the unregenerate part of humanity which is ignorant of God and his will, but mindful of the things of mortals. It is the wisdom of unregenerate man to love the fallen, or mortal life, and to seek to save it, while it is the wisdom of God that man lose it, mystically, in order to give it a living birth. Thus we see that, what is good

to the regenerate, is evil to the unregenerate, *and vice versa.*

The Christ gave his disciples authority over demons to cast them out, and told them that they could tread on serpents, and on scorpions, and upon all the power of the enemy and that nothing would in anywise do them harm. By the indwelling of the Spirit a disciple is empowered to overcome evil with divine good, to the end that he may right what is wrong and convert the perverted things of humanity to God again.

CHAPTER VI

THE VICTORY WHICH OVERCAME THE WORLD

THE THREE TEMPTATIONS of Jesus, the Christ, in the wilderness, and the temptation of the cross, which he met in the garden of Gethsemane, with the victory resulting from his fidelity to the Father, are a record of the final working out in human nature of the divine plan of salvation. In each of these temptations Jesus rejected the fruit of the tree of the knowledge of good and evil, and chose the fruit of the tree of life. The three temptations in the wilderness are typical of the temptations of those who follow the Christ in the regeneration. For, as the apostle wrote, "we have not a high priest that cannot be touched with a feeling of our infirmities; but one that hath been in all points tempted like as *we are, yet* without sin" (Heb. 4:15).

After the descent of the Holy Spirit, Jesus was "Led up of the Spirit into the wilderness, to be tempted of the accuser" (Matt. 4:1, lit.). By reason of the descent of the Holy Spirit and its abiding presence within him, the Son of man was in an exalted spiritual state.

Together with the realization that he was the Son of God came the wealth of spiritual power which belongs to sonship. The radiance of the divine presence within him filled his humanity with the life and peace of the Holy Spirit, and his heart and soul were satisfied with the love and wisdom which came to him from the Father. He was so wrapt in contemplation of the divine indwelling, that he fasted forty days and forty nights without hungering after anything external; for the inward peace and contentment of his soul was complete, and Jesus did not desire anything beyond that which he found in God. He was therefore invulnerable to temptation. This interior state might have continued indefinitely, but that Jesus realized it was the will of the Father that he should endure the temptations of the children of men, and by overcoming them, glorify his humanity and make it one with the divine which dwelt within him; to the end that, in the work of salvation now brought to earth, the Father might have in him the mediator which he desired. Therefore after the period of forty days and forty nights was completed Jesus hungered; which is to say, he permitted the thoughts and feelings of his earthly nature to arise in his mind; and because these thoughts and feelings were tainted with self-love, through them he was tempted.[1] The interior experiences of Jesus are hidden in the three gospel accounts and in the Psalms, in the figurative language of the scriptures.

[1] Matt. 4:2.

The tempter was not a visible being who appeared before Jesus and talked with him; he was the subtle influence of self-love which came to Jesus out of the flesh-and-blood nature which the Word assumed on entering the world. It was a human experience; and in it Jesus met the temptations which had assailed every spiritual man from Adam to himself. But he met them as victor, because he knew that he was the Son of God. The three temptations were typical of human experience in the three realms of life: the natural, the spiritual, and the celestial; or in particular, the form, the understanding, and the heart of man. It was in accordance with the divine purpose, that the Son of man had a humanity like our own; as the apostle wrote, "Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:17, 18).

The first temptation is represented by the words, "And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread" (Matt. 4:3). Regarding the form which the temptation took, the following considerations are offered. By the will of the Father the life of Jesus, from infancy to the baptism, had been a lowly one; for he had been brought up in a village in Galilee, the name of which was a byword in Israel, where he had worked

at the humble trade of a carpenter. He was familiar with the hard circumstances of the everyday life of the times. Among men of the world he was looked upon as a provincial; a man who had attended none of the celebrated schools of learning of the day.[2] By the descent of the Holy Spirit Jesus suddenly found himself crowned king of Israel as no man had ever been crowned before; for in the descent of the Spirit, he received authority in heaven and on earth to accomplish things which were impossible with men. From a human point of view, it was but natural that, when Jesus considered the world and what should be his attitude toward it, self-love should tempt him to use the powers at his command for ends personal and, in a magnificent way, selfish. Through his natural mind Jesus was assailed with a temptation to become a friend of the world and to use the divine powers abiding within him to ameliorate the condition of society, as he was in touch with it as a man in the world.[3] The temptation was that, in a personal way, he should convert the hard conditions of life in the world into a more acceptable natural form. Jesus realized that he had only to speak the word, when the hard circumstances of the outer life would be transformed into their very opposites. He was tempted to use the miracle-working power of the Holy Spirit for ends expedient and transitory, without waiting for the hour which the Father had appointed for him, in which he was to fulfill what

[2] John 7:15. [3] Jas. 4:4.

was written in the Word. But the higher nature in him prevailed over the lower and he answered and said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Thus Jesus overcame the temptation to love and serve the world in the letter of charity, and determined that all the power he had received should be used only as the Father directed. Out of this experience, no doubt, came the teaching to seek first the kingdom of God and his righteousness. The overcoming was made in the faith that the kingdom of God, though invisible, is nevertheless at hand, and is more than the kingdom of this world. It was accomplished as, in that hour, Jesus died to the love of the world; and lived again in closer union with the Father and his will concerning the redemption of the natural in mankind; which the words of the Old Testament, inasmuch as they contained the divine plan of salvation, had held in store for centuries.

The second temptation of the Son of man was that of pride and ambition, which arose in his mind with regard to the outward form of his spiritual life, now in a plastic state and therefore easily moulded.[4] As he realized that because of the divine wisdom which filled his mind he was wiser than Solomon, yea, wiser than any man that the world had ever seen, he began to consider the spiritual life of the Jews and what place he might have in it, personally.[5] Self-love, through the

[4] Matt. 4:5. [5] Matt. 12:42.

imagination, exalted him to a state beyond that of Solomon in all his glory, beyond that of the prophets and beyond that of Moses. The temptation which beset him, was that he should use his wonder-working powers in bringing about an external representation of his heavenly kingship and high priesthood—for he was not only the king of Israel in spirit, but also the high priest indeed—which would transcend anything which the world had ever seen, both in magnificence and in power. He had but to announce himself as the Messiah, trace his lineage back to king David and show the world the extent and depth of his wisdom, to become the leader of the Jews; and, because the powers of life and death were in his tongue, he could cast off the Roman yoke, set the Jews free, accept an earthly crown,[6] and as the Messiah, in the letter as well as in the spirit, set aside the high priest and assume his office by reason of being himself the great high priest in spirit. This would be a literal fulfillment of the prophecy, "and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne" (Zech. 6:13). This and other things would follow from an assertion that heavenly things should have earthly representatives. He would, to be sure, be obliged to countenance the corrupt conditions of the Jewish church on the grounds of expediency, and enter into a compromise with the priests and rulers, the scribes and Pharisees at Jerusalem. This, however, could be excused, not only on

[6] John 6:15.

the grounds of expediency but of its being the gentler, the easier way; the way of popularity, of pleasing men, of avoiding conflict, judgment, condemnation, and the persecutions of a reformer.

As self-love painted the picture, Jesus saw himself exalted to the highest estate among men; the greatest king that ever lived, having a miraculous power of accomplishing ends that were impossible with other kings; a great high priest with the profoundest wisdom that ever man possessed; a great benefactor, not only to the Jews but to strangers from every land, who would seek him out, not only for his wisdom but for the healing balm of the Spirit which he possessed. Thus he would have an earthly glory far exceeding that of any man that had ever walked the earth. The picture which self-love drew in his imagination was in strong contrast with that which the Father, through the Holy Spirit, presented to his mind; for, by the advent of the Holy Spirit his mind had been opened to understand all that was written in the scriptures, and out of the Old Testament he was taught by the Father that he was sent to do the things that were written in the books of Moses, in the psalms and in the prophets.[7] Thus Jesus came to understand the responsibility which was his as the Messiah.

When, at the baptism, he heard the voice of the Father saying, "Thou art my beloved Son, in thee I am well pleased" (Mark 1:11), Jesus found himself in

[7] Luke 24:44.

the state prophesied in the fortieth Psalm, particularly the seventh verse:

> "Then said I, Lo, I am come;
> In the roll of the book it is written of me:
> I delight to do thy will, O my God;
> Yea, thy law is within my heart" (Ps. 40:7, 8).

And now, in this time of testing, the Holy Spirit presented to his mind what was written in the prophets concerning the Messiah. In the fifty-third chapter of Isaiah the states of the Messiah as the servant of the Most High, and what he should endure, were plainly written. It was evident that divine love required of him a very different course from that which self-love would prompt him to pursue. Instead of grasping for himself an exalted state before the world, it was in the divine order that he should humble himself, take upon himself a servant's form, and become obedient as far as death, yea death upon the cross; that through the cross he might receive the crown of life; not for himself only, but for all who should believe into him through the gospel.[8] So Jesus realized that he should not exalt himself to seek his own glory, but that he should humble himself and seek the glory of the only God.[9]

Then, exercising his free agency as a man, because he was the Son of God he chose to do the will of the Father, no matter what that might bring upon him in the world; rather than follow the dictates of self-love,

[8] Phil. 2:2-11. [9] John 8:50.

which would exalt him to the pinnacle of the temple and tempt him to cast himself down, depending upon the divine protection which was his as the Son of God, to keep him from destruction. Therefore he answered the accuser saying, "Again it is written, Thou shalt not try the Lord thy God" (Matt. 4:7). In this overcoming Jesus died to the natural disposition to love himself more than his neighbor, and was raised up of the Father into the states of the Messiah.

In the third temptation self-love, working upon the self-will of the natural mind of Jesus, presented to him an ideal of this world which had never been conceived of before in any mind.[10] As self-love exalted him in his imagination to the height of self-glorification, it appeared to Jesus that with the great power at his command he could become ruler of all the kingdoms of the world and the possessor of all their glory; provided, however, that he became a devotee of self-love; which meant that he should love himself more than God. This was entirely repugnant to the Son of man; therefore he said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). Jesus overcame this, the third temptation, by laying down his human life to the Father and dying, in his heart, to the will to love himself more than God.[11] Then from the Father he received his human life again, purified and glorified; and with it came the authority to do the will of God in the

[10] Matt. 4:8. [11] Matt. 4:11.

earth, even to the accomplishment of all that was written in the Word of God concerning the Christ.[12]

As a result of these overcomings Jesus came into a state of interior peace which was so profound that, throughout the years of his Messiahship it was never overcome—by the discords of the world. And in this was Isaiah's prophecy fulfilled that he should be called the Prince of Peace.[13] By the same overcomings Jesus became the Lamb of God; which means that through the threefold denial of himself he became innocent of self-love. And because he was, in his humanity, one with the Father, he could take upon himself the sin of the world, which is selfishness, and atone for it; which he did in his work of reconciling humanity to God.

The interior experiences which the temptations in the wilderness represent, prepared Jesus for his work as the Christ. Their influence upon his life and character was very great, and as a result the form of his ministry was humble, impersonal, pure of all vanity, ambition, and self-seeking. Throughout his years of service he was always the selfless instrument of the Father: confessing openly, and saying, "I can of myself do nothing: as I hear, I judge: and my judgment is righteous: because I seek not mine own will, but the will of him that sent me" (John 5:30). And again he said, "I seek not mine own glory: there is one that seeketh and judgeth" (John 8:50). For the reason that, by the three overcomings he had mastered the

[12] John 10:17. [13] Is. 9:6.

three activities of the human mind which divert it from divine service, Jesus had a mind which was single to the things of the Father.[14] With him it was ever, "This one thing I do"—even the will of God.

The far-reaching influence which these experiences had upon the ministry of Jesus is evident from his teaching. In the temptations he learned how weak man seems to be through the flesh: the love of self and the love of the world. He also learned a practical way of overcoming temptation: and he taught, "If any man would come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23): showing that it is of wisdom to die daily to self and to sin, and thus to overcome the enemy in detachments rather than en masse.[15]

Instead of drawing his apostles from the scribes and Pharisees, the educated and wealthy class of Jerusalem, the Christ chose twelve lowly men, eleven of them from the province of Galilee, who were, for the most part, fishermen. He was content to rule his own spirit, as a man among men, rather than to receive a crown, by accepting which he would be in a position to rule others.[16] Although he knew himself to be the king of kings and the lord of lords, he still retained the humble garb of one of the peasantry; among whom, according to the will of God, he had grown up. When, at the close of his great career, he made the triumphal entry into Jerusalem, he came meekly riding upon an ass, in ful-

[14] John 8:29. [15] I Cor. 15:31. II Cor. 4:10, 11. [16] John 6:15.

fillment of the promise in Zechariah.[17] From a consideration of his life it is evident that self-love had no power at all to influence him. He did not love himself, he did not love his own life in this world; and he could not be bribed by the world or intimidated by selfish men. He was unpopular with the world, and was rejected by those Jews who wanted a Messiah who would bring the kingdom of heaven to pass and give it an earthly form. He was hated by those who were under the influence of self-love, and who therefore resisted the words which are spirit and are life; the very words which, had they heard them with acceptance, would have set them free from the dominance of self-love forever.[18]

During the years of work which followed the three temptations, the Christ kept before him what had been written for him concerning another and final temptation, in which it would be manifest to the world that he loved the Father, and his disciples also, to the uttermost.[19] In the three temptations Jesus was alone; but in regard to the last temptation, it was in the divine order that he should be among men, that the glory of his victory might be manifest to the world. While in the third temptation in the wilderness the Father had purified and glorified the humanity of the Son of man, it needed still another cleansing touch of the divine hand and another degree of glorification.[20] Therefore Jesus said to the twelve disciples, "Behold, we go up to

[17] Zech. 9:9. [18] John 8:43. [19] John 14:31. [20] John 12:28.

Jerusalem, and all the things that are written through the prophets shall be accomplished unto the Son of man" (Luke 18:31). When he had finished the work of ministry which the Father had given him, the Christ said, "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal" (John 12:25). Jesus had prepared the way for his final victory through a daily dying to the love of self and the love of the natural life as something in itself; and when he reached the end of the path of self-denial he could say in truth, "the prince of the world cometh: and he hath nothing in me" (John 14:30).

Jesus met the final temptation, which was to love his own life and to seek to save it, in the garden of Gethsemane. After the fall, self-preservation became the first law of nature; not by the will of God, but because the world was principled in self-love. This false law was contrary to the law of God which is constitutional with man, the fulfillment of which is selfless love. Therefore Jesus taught his disciples saying, "whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? Or what shall a man give in exchange for his life? for the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds" (Matt. 16: 25-27).

As the law of self-preservation, which man had

made for himself, was the stronghold of self-love, it was the will of the Father that the Son should set aside this false law by meeting the final temptation openly before the world, in order that he might demonstrate the truth and the power of his teaching that, "whosoever shall lose his life for my sake shall find it" (Matt. 16:25). Since the temptation was to love his own life in the flesh, it was in the nature of things that he should find himself weak through the flesh: therefore, in the temptation he prayed, saying, "Father, if thou be willing, remove this cup from me: neverthless not my will, but thine, be done" (Luke 22:42). His need was so great that he was interiorly strengthened by the grace of the Father; and being thus sustained, he passed through the agony of dying to the love of his own life, praying earnestly, "and his sweat became as it were great drops of blood falling down upon the ground" (Luke 22:44). Thus he prevailed over himself and consented, in his natural man, to the crucifixion.

In the crucifixion the material cross and the physical dying represented the culmination of interior overcomings which were mighty and far reaching in their influence. The crucifixion, and the resurrection which followed, marked the turning point of the race and the beginning of its return to God. The way of return was straight and narrow, the way of self-denial and obedience to the will of God, as exemplified in the life of the Master. The Christ foretold these things, saying, "Now is the judgment of this world: now shall the prince of

this world be cast out. And I, if I be lifted up out of the earth, will draw all men unto myself. But this he said signifying by what manner of death he should die" (John 12:31-33, marg.). And when Judas went out into the night to betray Jesus, the Master said, "Now was the Son of man glorified, and God was glorified in him; and God shall glorify him in himself, and straightway shall he glorify him" (John 13:31, 32, marg.).

Self-love had so engrossed the human consciousness that the whole world was lying in wickedness and the race could be delivered only through the casting out of self-love. By the surrender of his will to the Father and the denial of himself, Jesus showed the world the way out of its servitude to sin; and at the same time he opened the way to a life of service to God and humanity in freedom from sin. The victory over self-love which Jesus Christ gained by a holy hatred of his own life, in which he endured the cross; and the mighty power which came to him in the resurrection, became in him a means of delivering the race from the law of sin and death. By precept and example the Son of man taught that the way to the resurrection and eternal life is found in a noble self-denial. In the regeneration of the will of a disciple, self-love, being the adversary of divine love, contends for the possession of the heart until it is slain by the cross of Christ. The cross is God's providence for the deliverance of man from servitude to sin; for the realization which Jesus Christ gained in his victory over self-love, he now gives to

each faithful disciple and empowers him to die daily to self and to sin.[21] Thus by degrees, as he puts off the old earth-born nature, the disciple is raised up into the new life, which is in and from divine love and wisdom. Therefore the Christ teaches that the adversary and his angels (the things in flesh and blood which love and serve self) are destined to be destroyed in the eternal fire; which is the divine love.[22]

[21] Rom. 8:11. [22] Matt. 24:41.

CHAPTER VII

DIVINE LOVE

DIVINE LOVE is the great central fire from which the life of humanity proceeds. In the natural world it is represented by the sun, the heat of which seems necessary to the life of nature. In man the heart, or inmost center, relates to the divine love; for it was created to receive, hold, and express the love of God. The heart is also the seat of the human will, which is made up of desires. The unregenerate will is possessed of selfish desires, the effect of self-love, while the regenerate will is possessed of pure desires, the work of divine love. The great work of Jesus Christ in the redemption of a disciple is accomplished in the regeneration of the will, as the disciple lives by the words of the Christ. Then as self-love is dethroned and divine love is enthroned in the heart, pure love rules, and the heart is filled with holy desires and has a holy will in perfect accord with the will of God. This is referred to in the Beatitude, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

Love is the fulfillment of the divine law, which is

constitutional with man as God made him. While this law is constitutional with him, the knowledge of it was lost to man in the fall. In the Bible, which is a record of God's work in redeeming humanity from ignorance and sin, are found the commandments, or words of God by which man is brought to an understanding of that law which was originally, and is still, hidden in his interior understanding that he may live by it. The commandments are not burdensome to a disciple; for they teach him how he may fulfill the law of his being, and thus accomplish the divine will, and live again in God.

The ten commandments were given to enable man to understand his nature and disposition as God sees him; to the end that he may be true to the divine conception of man in the heavenly life of the new creation. The ten commandments are not the arbitrary demands of a harsh master, but rather the words of a loving redeemer, who would inform man of his birthright in the new creation and instruct him with regard to the conduct proper to one who is made for love and to love, and who is destined to inherit eternal life. In the original Hebrew they are not called commandments but "The Ten Words of God." The first five Words teach the love of the one true God, the remaining commandments teach the love of the neighbor.

Each of the Ten Words has a threefold sense, conforming to the threefold life of man: natural, spiritual, and heavenly. The literal sense of the Words relates to the natural, the spiritual sense to the spiritual life,

and the internal sense to the heavenly life of man in the new creation of God.

The Ten Words of God prepare the way for the two commandments which the Christ called the great commandments of the Mosaic law, saying, "The first is, Hear, O Israel; The Lord is our God, the Lord is one: and thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these" (Mark 12:29-31, marg.). The Christ also taught that on these two commandments hang the whole law and the prophets: which means to us today that one who lives by these commandments is prepared for the heavenly life of the new creation.

It should be understood that the love which fulfills the divine law is something more than natural, human affection. The keeping of the great commandments requires that man shall regenerate; for no once-born, or natural man, can fulfill them by any power of his own. But as the faith by which we overcome the world is God's free gift to us, so the love in which we fulfill the divine law, is also God's gift. Therefore in the regeneration of the will a true disciple of the Christ receives a new heart in which the love of God is found.

It is necessary to distinguish between natural affection and divine love. The one has to do with the life of man in nature, before regeneration, the other has to

do with the life of man in the new creation of God, as he regenerates. The Christ spoke of natural affection, which is more or less selfish, when he said, "if ye love them that love you, what thank have ye?" (Luke 6:32). On the other hand when he said, "Love your enemies, do good to them that hate you" (Luke 6:27), he spoke of the pure, unselfish love which God gives to everyone in the rebirth of the will.

Under the head of natural affection may be included conjugal love, parental love, filial affection, the love of family and of friends, and the love of home and of country. Under the head of divine love may be found the love which God has for man; the love of man for God; a disciple's love for the Christ, for the children of God, for the heavenly life of the new creation, and the compassion which he has for the unfortunate. Natural affection and divine love are, in the regeneration, found to be at variance with each other. The first is of this world, the second is from heaven. A disciple lives in heaven in the degree that he loves God and keeps his commandments. In one who is regenerating in the heart, self-denial goes before the influx of divine love, in order to make room for it. This is illustrated in the scriptures by the act of Abraham in offering up Isaac, his son, upon the altar[1]; also by Hannah's consecration of the child Samuel to God before he was born[2]; and by the attitude of Jesus when he was told, as he sat among his disciples, that his mother and his brethren

[1] Gen. 22:1-19. [2] I Sam. 1:28.

had come to see him. His answer was illuminating, for he said, "Who is my mother and my brethren? And looking round on them that sat round about him, he saith, Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother" (Mark 3:33, 34, 35).

The two great commandments which teach the love of the Lord and the love of the neighbor, are interdependent. One cannot love the Lord in truth unless he loves the neighbor, neither can one love his neighbor in truth unless he loves the Lord. In other words, he who loves God will love his neighbor also.[3] Therefore the Christ said to the disciples, "This is my commandment, that ye love one another, even as I have loved you" (John 15:12). He had just said to them, "Even as the Father hath loved me, I also have loved you: abide ye in my love" (John 15:9). It was divine love working in the heart of Jesus which led him to lay down his life for the love of his disciples. In every age divine love has its servants who are led to lay down their lives for the love of the brethren. The true disciples of the Christ are always distinguished by a supernatural desire to renounce the love of self for the love of God and the brethren. The life of service to family, friends, and relatives, the fulfillment of one's natural duty, is not the life of service spoken of here. The first may be, as is often the case, a preparation for that higher service which is disinterested and

[3] I John 4:21.

impersonal, because the motive is from pure love alone.

From a consideration of the answer which the Christ gave to the question, "Who is my neighbour?" it is evident that the neighbor is one who is in need of our charity: that efficient compassion which serves by acts of loving kindness, as illustrated in the compassion of the Good Samaritan for the wounded man.[4] There are two forms of charity: the natural, and the spiritual. The work of the first is to ameliorate the conditions of those who are in need of the necessaries of life, employment, or compassion. Spiritual charity is much deeper, more efficient, and more extensive in its work. It begins with the disciple himself and extends to others, as the Holy Spirit leads. Beginning with himself, the disciple works out those things in his disposition and character which are contrary to divine love. Heeding the word of the Christ, "judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned" (Luke 6:37) he seeks to free himself from any habit of thought or feeling which may work against this commandment. At the same time he cultivates the habit of forgiving the faults of others and of being charitable in his heart toward those who have fallen short in righteousness, but who are truly repentant. Therefore it is said, "love covereth a multitude of sins" (I Peter 4:8). This is called spiritual charity.

[4] Luke 10:29-36.

The natural disposition to resist him that is evil is contrary to the teaching of the Christ. To combat evil with evil has a tendency to compound error and to keep it alive in the human consciousness, which is contrary to the good of the race. On the other hand, to meet evil with the good of divine love is to overcome it and redeem something to the glory of God and the freedom of mankind. Hence the Christ taught his disciples to love their enemies, and to do good to those who were hateful.

It is clearly the teaching of the Christ and the apostles that a disciple should not resist him that is evil by going to law. In the Sermon on the Mount, the Christ said, "if any man would go to law with thee, and take away thy coat, let him have thy cloke also" (Matt. 5:40). In I Corinthians 6:1-8, St. Paul wrote of this matter, amplifying the teaching of the Christ. All difficulties between Christians should be settled by arbitration. The arbitrator, or arbitrators, should be disciples of the Christ. The Lord gives the method of procedure in the eighteenth chapter of Matthew, beginning with the fifteenth verse.

One of the besetting sins of the human will before regeneration is the sense of possession of self and of things. The regeneration of the will includes the overcoming of the love of self in its many ramifications. While in the light of divine truth self-love is not anything in itself, it is, nevertheless, man's idol and stands in the place of the divine love, until it is dethroned by

the disciple, as he denies himself and takes up his cross daily and follows the Master.[5]

Fear in its many forms arises from self-love and should be corrected. On the other hand, there is no fear in pure love, "but perfect love casteth out fear" (I John 4:18). The Christ holds before the disciple the ideal of a pure heart in which servile fear is not found. Man's affectional nature should be possessed with the love of God, in which there is no evil at all. To the pure in heart fear has lost its power to disturb and evil in its various forms has no terror. Such a one is protected, first by the absence of fear, and second by the presence of divine love in his heart. Therefore it is written of such a one,

> "There shall no evil befall thee,
> Neither shall any plague come nigh thy tent"
> (Ps. 91:10).

In the experience of a disciple there are two kinds of fear to be taken account of: servile fear and holy fear. The Christ referred to both kinds when he said to the disciples, "And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in Gehenna" (Matt. 10:28, marg.). Holy fear is awe or reverence for the Lord. While servile fear corrupts, holy fear builds up and strengthens the heart, for it is of faith and love and relates to heaven.

[5] Luke 9:23.

Disputing over doctrine among Christians is unseemly, for the reason that truth is what it is in itself and cannot be established by the word of man. All that is required of a disciple is that he make himself receptive to the Spirit of truth, who will teach him all things. Likewise, schisms between Christian sects are contrary to the teaching of the Christ, who said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). The tendency of some Christians to despise every other form of Christianity than their own is not well-pleasing to the Lord. Christians should remember that the Christ is the Saviour of the whole world, that the gospel accommodates itself to all kinds and conditions of men, and teaches that the one God is the source of all goodness and truth.

Neither the Father nor the Son is fearful of losing anything. There is an over-zeal among Christians which is as far from true zeal as is lukewarmness. Of the over-zealous it is said, "the zeal of thy house hath eaten me up" (Psalm 69:9); for the reason that such a zeal works contrary to the love of God and prevents the Christ from working out the salvation of the individual soul. The bitterness of spirit which appears to exist between Catholic and Protestant, is contrary to the teaching of the One who founded Christianity in his own blood that men might love one another, and live in peace. The petty jealousies which seem to exist between the various Protestant sects are contrary to the spirit of the gospel, which stands for the solidarity

of Christianity. The gospel has long been discredited before the world because of these flagrant violations of its spirit. Divine love is omnipotent, and is therefore sufficient to heal every breach and to restore harmony to the external church of Christ, when men shall forsake their own wills and opinions and cleave to the straight and narrow way which leadeth unto life.

For centuries the signs which the Christ says shall follow them that believe in him have been absent from the church. He said, "these signs shall follow them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:17, 18). It is evident that the Holy Spirit could not work in a discordant, over-zealous, contentious soul-atmosphere. However, in later years the Holy Spirit has begun to work again in humanity with power, but outside of the old church organizations which bear the name of Christ. As a result the signs which have always testified of the presence of the Holy Spirit have appeared in the new spiritual movements which teach and heal in the name of Jesus, the Christ.

The true Christian is zealous to repent of everything in himself which is contrary to the teaching of the Master. He seeks to be a faithful witness of the truth which Jesus taught. The standard of primitive Christianity is kept continually before him. His desire

is, so to let his light shine before men, that they may see his good works, and glorify his Father who is in heaven. He aspires to conform to the life of the Master, and to follow in his steps, to walk in the Way. He delights in the true worship of the Father in spirit and in truth.

The rule which the Christ gave the disciples as a safe guide for the conduct of life is, "as ye would that men should do to you, do ye also to them likewise" (Luke 6:31). The world has always regarded this rule as impractical. The faithful disciple, however, as he applies the rule, finds a new and beneficent influence working in the affairs of his life, the result of his faith in divine justice. He finds that God causes all things to work together for good; that with the measure he metes it is meted to him again, and that he is interiorly sustained in his loving service to his neighbor.

In order to be nourished, sustained, and filled with the life of the Spirit, it is necessary for the disciple, by an act of faith, to appropriate the good of divine love and use it to the glory of God. This is necessary for the reason that natural good is not sufficient to accomplish any divine end. To the young man who addressed him, "Good Master," Jesus said, "Why callest thou me good? none is good save one, *even* God" (Mark 10:18). As soon as the soul comes into the light of divine truth it discovers that natural good falls short of the standard given in the Bible. The Spirit of truth soon uncovers the many imperfections of natural good. At the same

time he leads a disciple to live by faith and to appropriate the divine good which is offered to him from within the center of his being. The One who is good, even God, supplies the deficiency of each individual soul as it confesses its shortcomings to the Christ and asks for that divine goodness which is the fulfillment of its needs; therefore the Christ said, "everyone that asketh receiveth" (Luke 11:10); and, "how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). Having discovered a want of good in some particular, the disciple turns to Jesus Christ within his heart, and asks for the spiritual good which will fulfill his needs; then he believes that he has received what he asked for and continues in this faith, believing that he has received, until it is manifest in accordance with the promise of the Christ, "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13).

In concluding the subject it should be said that divine love is life itself, that it is the foundation of immortality, that it is the one substance and power which sustains all human life in the regeneration. Without the action of this love within it, the human heart is empty, no matter how much human affection it may seem to have, or how rich it may seem to be in personal love. But when the pure love of God fills the heart, man arises, comes into the spiritual state of a son of God, realizes his immortality, and fulfills the law of his being. While everything that is opposed to divine

love—pride, judgment, condemnation, hate, and unforgiveness, makes for death; everything that is of divine love makes for life and peace. Therefore St. John wrote, "He that loveth not abideth in death" (I John 3:14). "Beloved, let us love one another: for love is of God; and everyone that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love" (Ibid. 4:7, 8).

CHAPTER VIII

CHRISTIAN HEALING

IN THE ORIGINAL creation, man enjoyed an unbroken life in God, and as long as he conformed to the divine order he abode in God and was whole in every part of his being. While he remained in this state it was impossible for him to know disease or death, for the law of the Spirit of life which was in the creative Word, maintained the well-being of every soul. As long as he remained in this state the life of man was founded upon the Rock and could not be moved. But when he separated himself from God in departing from the divine order, man brought upon himself a law of sin and death which, properly, had no place in him as God made him. In choosing to serve self-love instead of divine love, man perverted his nature and, by degrees, a false selfhood arose in him, finally crystallizing in the carnal man, who was not, therefore, the creation of God. In going out of the divine presence to serve self-love, it was as though man built his house upon the sand, and when the tribulations incidental to a life apart from God arose, his house began to disintegrate.

It was of divine wisdom that man should have an unbroken life only as he conformed to the law of the Spirit of life that was in the Word, his Maker. The fulfillment of this law was pure love, and as long as he loved in obedience to the law man lived an unbroken life in God. In that state of blessedness he was like a good tree bringing forth good fruit to the glory of his Creator. But when he chose to serve self he became like a corrupt tree bringing forth corrupt fruit. That in either state man was a free agent is evident from the saying of the Christ, "Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit" (Matt. 12:33). And comparing the two natures—the child of God with the child of the flesh—the Christ said, "The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things" (Ibid. 35).

In the new creation, which God made in himself as a holy abiding place for humanity in its redemption, God saw every soul as redeemed from the law of sin and death. In the plan of salvation it was provided that the Son of God should dissolve the works of the adversary.[1] To this end the Father forgave all the sins of humanity; providing that there should be repentance on the part of each sinner, and the determination to renounce self-love and become obedient to the law of the Spirit of life which is in the divine Word.[2] It is

[1] I John 3:8. [2] Ez. 18:21-23. John 3:21.

evident from the scriptures that these things were determined of the Father before the Son came into the world. With the descent of the Holy Spirit upon Jesus came the authority to remit sins in accordance with the predetermination of the Father. Therefore when, in the house of Simon the Pharisee, Jesus forgave the repentant woman who washed his feet with her tears, he said, "Thy sins have been forgiven" (Luke 7:48, lit.). The perfect tense of the Greek original implies that her many sins, from the beginning until the time when she came to Jesus, had been forgiven. The Christ addressed the same words to the paralytic whom he healed.[3] This authority to forgive sins was afterward bestowed by the Christ upon the disciples, and ever since it has been a part of the ministry of the gospel.

The Christian healing ministry had its origin in the lovingkindness of the Father. "For God sent not the Son into the world to judge the world; but that the world should be saved through him" (John 3:17). The healing ministry of Jesus was a sign (1) of the divine forgiveness,[4] (2) of the love of God for humanity because it was his own in truth,[5] (3) of God's determination to save the race,[6] (4) that not one soul was forgotten in the sight of God,[7] (5) that the heavenly life of the new creation was at hand,[8] (6) that there was a place for each soul in the new creation,[9] (7) that all things were possible with God,[10] (8) that he can do all

[3] Mark 2:5. John 20:23. [4] Luke 1:77, 78. [5] John 3:16; 17:6.
[6] John 3:17. [7] Matt. 18:14. [8] Mark 1:15. [9] John 14:3.
[10] Mark 10:27.

things who believes with divine faith,[11] (9) that the Christ would save to the utmost by bringing man into the knowledge of God in the new creation,[12] and (10) that the human body was the temple of God and that it was the will of God that it be redeemed.[13]

The Son of man came as the good shepherd appointed of the Father to feed the flock which should be drawn together by his ministry. Therefore when Jesus "saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd" (Matt. 9:36). Later he declared that he was the shepherd of the sheep and said, "I came that they may have life, and may have *it* abundantly" (John 10:10). As he went about doing good, his ministry took two forms: first, teaching; second, healing. He proclaimed that the kingdom of heaven was at hand, and at the same time he healed all manner of disease, and all manner of sickness. He dissolved the works of the adversary when by the spoken word he raised the dead, cleansed the lepers, cast out demons, restored withered hands to service, opened the eyes of the blind and the ears of the deaf, and loosened the tongues of the dumb. It did not matter what the condition seemed to be, there was nothing impossible with him. At the sight of distress he was filled with compassion, a compassion mighty in power to restore all things. The immediate effect of these great works was to awaken faith in those who witnessed them, and,

[11] Mark 9:23. [12] John 17:3. [13] John 2:19, 21. I Cor. 6:19.

in many cases, to convert and make them disciples. His works of healing and the other miracles which he did were called signs, for the reason that they signified that the kingdom of heaven was at hand. The signs were given that there might be a spiritual awakening in the race which would prepare it for the new creation that the Father was about to offer to those who should believe in Jesus as the Christ.

When the disciples of John the Baptist told him of all the works which Jesus was doing, under the guidance of Holy Spirit John called to him two of his disciples and sent them to the Lord, saying, "Art thou he that cometh, or look we for another?" (Luke 7:19). "In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight. And he answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me" (Ibid. 7:21-23). By this reply, (which John did not need for himself), Jesus indicated that he was the Christ and that he might be known by his works. That the same works should always accompany the gospel and testify of his presence among men is evident from his words after the resurrection: "And these signs shall follow them that believe: in my name shall they cast out demons; they shall speak with new

tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:18).

The age-lasting ministry of Jesus, the Christ, was further established when he called to him twelve disciples, "and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness" (Matt. 10:1). In sending forth the twelve, Jesus said to them, "as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give" (Matt. 10:7, 8). At another time the Christ sent forth seventy others, and they returned with joy, saying, "Lord, even the demons are subject unto us in thy name. And he said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall in anywise hurt you" (Luke 10: 17-19).

In beholding satan fallen as lightning from heaven the Christ foresaw the dethronement of self-love and the enthronement of divine love in the human heart. He had been sent to dissolve the works of the adversary, a work which after his ascension would be accomplished through human instruments of ministration. The first of these instruments Jesus found in the twelve apostles and the seventy other disciples, who are rep-

resentative of the chosen instruments of the Christ in every age. Because of this proof that out of the race he could draw selfless, efficient disciples who, in the power of the Spirit, would continue his ministry, Jesus, in that same hour, rejoiced in the Holy Spirit and thanked the Father that he had hidden the powers of the Spirit from the wise and understanding and had revealed them unto babes; and to his disciples he said, "Blessed *are* the eyes which see the things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not" (Luke 10:23, 24).

From the words of the Christ in the same discourse, "Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven" (Luke 10:20), it is evident that the Son of man did not regard the healing ministry merely as a means of giving humanity temporary relief from evils, but as introductory to the heavenly life of the new creation which they, the first fruits of his ministry, were to inherit. At the same time, from his words, "yea, Father; for so it was well-pleasing in thy sight" (Luke 10:21), it must be understood that the healing ministry which the Son was then establishing was well-pleasing in the sight of the Father. That the ministry of healing was to accompany the ministry of teaching and preaching the gospel from age to age is evident from the passage already quoted from the sixteenth chapter of

Mark; and also from another teaching of the Christ, namely: "He that believeth into me, the works that I do shall he do also" (John 14:12, lit.). It is manifest from the Book of Acts and the epistles of the evangelists that this declaration of the Christ was fully realized by the disciples after the day of Pentecost; for they did the same works, in the power of the Holy Spirit, that he had done.[14]

The works of healing accomplished by the Christ were done by the power of the Holy Spirit working through the spoken word. Being himself the Word made flesh, it was not difficult for him to speak the word and to see immediately the idea of wholeness, which his word represented, standing forth embodied in human flesh and blood. The Christ gave the same authority to the disciples and they did the works which fell to their part, through the spoken word, and the results were similar to those of the Master.

The methods which the Christ used in healing were simple, direct, and most effective. In healing the sick, cleansing the lepers, or opening the eyes of the blind he either spoke the word or forgave sins, or, co-operating with the faith of the sufferer, said, "According to your faith be it done unto you" (Matt. 9:29). In casting out demons he spoke with authority; rebuking the evil spirit, commanding it to go forth out of the sufferer and forbidding it to enter into him again. Thus he fulfilled the prophecy, "And the key of the

[14] Acts 5:15, 16. Acts 9:40. Acts 19:12. Acts 20:9-12.

house of David will I lay upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open" (Is. 22:22). The Christ raised the dead and healed some of the paralytics by calling upon them to arise. He restored the withered hand by calling on the man to stretch forth his hand, and he stretched it forth as whole as the other.

The outer healing ministry of the Christ was a representation of the interior work of the Saviour in delivering humanity from the law of sin and death. The act of speaking the word typified the work of the Word in recreating humanity. The forgiveness of sins represented the work of divine love in redeeming mankind. The act of co-operating with the faith of the sufferer represented justification by a living faith. The works which were done by rebuking evil spirits and casting them out stood for truth correcting error. In healing the paralytic and calling the dead to life Jesus gave an illustration of the work he should do, beginning with the Day of Pentecost, in recognizing the latent spiritual powers of men and calling them into activity.

In forgiving sins the Christ said, literally, "Thy sins have been sent away." The idea of sending away sins was a familiar one to the Jews, because of the religious custom of sending a scapegoat away into the wilderness annually, on the day of atonement, burdened with the sins of the people; who were thus, ceremonially, set free from their sins. When Jesus spoke the words, "Thy sins have been sent away," instantly the sick

were healed, as a sign that their sins were actually sent off, or dismissed. The characters and dispositions of many of those who were healed thus were changed for the better, and they began to regenerate from that hour.

Under the Mosaic dispensation, on the day of atonement the high priest laid his hands upon the head of the scapegoat, confessed over him all the sins of the children of Israel, put them upon the head of the goat and sent him away into the wilderness.[15] Thus, ceremonially, the innocent goat bore upon him all the iniquities of the children of Israel "unto a solitary land." At the crucifixion, the Christ became himself the scapegoat for the race, in fulfillment of what was written in the fifty-third chapter of Isaiah, "yet he bare the sin of many, and made intercession for the transgressors" (Is. 53:12). By the sacrifice of himself Jesus established the age-lasting ministry of forgiveness of sins[16]; for the race was in sin from the giving of the law of God; all had gone astray, and were under the law of sin and death until the Christ came. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:8, 9).

Man, as God created him, was essentially a spiritual being and his nature was subject to the law of God. When, in the fall, the nature of man crystallized he found himself in a body of flesh and blood. Afterward,

[15] Lev. 16:21. [16] Is. 53:5.

at the soul-awakening of humanity in Adam and Eve there came to be a representation of spiritual law in the natural man.[17] This law operates as a check upon the activities of the carnal mind and protects the soul from the license of the flesh. For the reason that the law of God is constitutional with man, it binds him even when he is unregenerate. Ignorance of the law is no excuse, its operation is sure and positive, and infringement of the law brings, sooner or later, the rebuke that is due. Suffering is a mute means of correction; for, through it, the broken law cries out for fulfillment. Pain, sickness, disease, and the like, testify that the law of the Creator has not been kept. While health may not always stand for righteousness, the want of soundness in the body is a witness of the law's demand for fulfillment.

The word sin, as used in this book, is synonymous with lawlessness.[18] It signifies failure to fulfill the law of God. For instance: fear is sin for the reason that love is the fulfillment of the law. There is no fear in love as St. John teaches. "But perfect love casteth out fear" (I John 4:18). Fear, in one of its various forms, may be found at the root of many diseases. In healing such conditions the Holy Spirit casts out the fear, and healing results. The same rule holds in the healing of diseases which appear because of sins against spiritual or moral law, such as pride, covetousness, lust, jealousy, wrath, condemnation, and hate. The Christ,

[17] Gen. 3:15. [18] I John 3:4.

through the Holy Spirit, sends away the sin out of the mind and conscience of the sufferer, and supplies the deficiency, whether it be love, peace, joy, or some virtue, by beholding him in the image and likness of God in the new creation. Healing results, for man as God sees him in the new creation is constitutionally sound: he needs only to be set free from the results of errors to realize the health that is his from the principles of truth which govern his being.

Sin may be racial or personal to the individual. It is racial through the false law of hereditary evil. While the individual is not personally responsible for racial sin, or for the sins of ancestors, he may, nevertheless, be suffering because of the sins of others, under the false law of heredity. Sin is personal through the overt act of the individual when he turns his freedom to license, or when through omission he fails to keep the divine law. God has provided for the removal of the effects of such errors, where there is repentance and faith.

The Christian healing ministry may be likened to a court in bankruptcy which God, in his mercy, has provided for the relief of humanity from debts, or sins. The Christ teaches in the gospel according to John, that the servant of sin is a slave; in other words, he is a slave of debt. Jesus declares that, "the bondslave abideth not in the house forever: the son abideth forever. If therefore the Son shall make you free, ye shall be free indeed" (John 8:35, 36, lit.). It was provided in

the law given in Leviticus, that a kinsman might redeem a brother who had been sold into slavery for debt. This was a foreshadowing of what takes place today in the Christian healing ministry. The Son of man, as the first born of many brethren, is the kinsman redeemer of everyone who believes in him. The wealth of his realization of divine love and wisdom is devoted to relieving the conditions of his brethren in this world by the canceling of their debts, or the blotting out of their sins. God's purpose in doing this is identical with that of the bankruptcy courts of the world, namely: that one so forgiven may have another opportunity to fulfill the law and live in righteousness and peace.

Christian healers have learned from experience that permanent healing requires something more than the restoration of the body to health. In order to remain well it is necessary for the one who has been healed to conform to the spiritual law of the Creator which governs his being. The Christ, having healed a man of an incurable disease, so called, gave the admonition, "sin no more, lest a worse thing befall thee" (John 5:14). In the Sermon on the Mount, Jesus said, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished" (Matt. 5:17, 18). The logical conclusion of the matter is that one who has been healed must needs be born anew, in order to rise above the plane of

error and gain that command over his mental life which in turn will give him mastery over the conditions of the body.

The human body stands for the realm of effects. It is, to a certain extent, an index to the ruling states of the mind; for, as the mind controls the movements of the body, so the ruling states of the mind control the conditions of the body. Chronic states of jealousy, fear, anger, or condemnation, often outpicture as chronic diseases. The permanent healing of such diseases requires that the false states of mind be removed, as well as the effects they have produced. In the Christian ministry of healing the light of the Holy Spirit works in the mind of the one seeking health, and sets him free from the old habits of thinking and feeling. Afterwards the Holy Spirit will co-operate with the one healed and enable him to cultivate spiritual states which will so fill the heart with love, the soul with light, and the body with life, that evil will be excluded. In such work as this the superiority of spiritual healing over all other methods is clearly seen. Other methods are directed solely to removing the effects which erroneous states of mind have produced upon the body. This is like removing a limb from a corrupt tree, while Christian healing may be compared to an axe laid at the root of the tree to fell it.

The various members and organs of the human body stand for things in the spiritual nature of man, and there is a law of correspondence between the nat-

ural and the spiritual natures in a man. The eyes correspond to the understanding of the spiritual mind, which was made to be filled with the light of divine truth. Therefore the Christ taught, saying, "if therefore thine eye be single thy whole body shall be full of light" (Matt. 6:22). Eye-trouble indicates that the understanding is not single to the divine truth, that the sufferer needs not only healing, but to regenerate in the understanding. It is evident that he should overcome some habit of thought or feeling which is contrary to spiritual truth. The ears represent obedience to the divine will. Deafness is an evidence of willful or unconscious disobedience of divine law. The cheeks represent the affectional nature. Tic-douloureux, or face ague, is an outgrowth of resistance or resentment; a failure to live by the saying of the Christ, "Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also" (Matt. 5:39). So with regard to the other members and organs of the body, they register the states of mind with more or less certainty, and show what may be amiss in the mind, which is to the body as the realm of cause.

The works which the Christ did in the days of his flesh were typical and prophetical of the greater works which he began to do on the Day of Pentecost. The opening of the eyes of the blind represented the illumination of the mind by the light of the Holy Spirit, and the regeneration of the understanding. The restoring of the withered hand and the healing of the palsied and

the paralytics, represented the awakening of spiritual powers and the regeneration of the will. The cleansing of the lepers typified the purification of the heart; the casting out of demons, the freeing of the mind; the healing of the sick, the forgiveness of sin; while the raising of the dead stood for the redemption of the body and the realization of sonship and immortality. Thus it may be seen that spiritual healing is representative of, as it is introductory to, regeneration.

With the descent of the Holy Spirit at Pentecost came all spiritual gifts, spiritual healing among the rest. The fundamental difference between primitive Christianity and Christianity since the third century, is in the descent of the Spirit. Beginning from the day of Pentecost, the Holy Spirit descended into the human consciousness, and continued to anoint the true disciples of Jesus Christ from generation to generation, for two or three hundred years. During that period miracles were common, and spiritual healing was done after the manner of the apostles until the third century, when, along with other spiritual gifts, the power to heal by the Holy Spirit seemed to become obscured. Afterwards, from time to time, souls of great merit received Holy Spirit in power, and some of them performed miracles of healing and did other signs; but, as the history of Christianity will show, there was no general and positive influx of Holy Spirit in the Christian consciousness until about the year 1860, when the Holy Spirit began to work with power in certain

Christian souls who were not connected with church organizations. A great spiritual movement has resulted, in which the Holy Spirit is the dominant influence.

This movement is outside of sectarianism, and has come into manifestation through the descent of Holy Spirit upon the ready souls in the world. As a result, primitive Christianity has been exemplified; the faith of God has entered into many hearts; and the disciples whom the Christ has drawn to himself outside of the old forms of Christianity, have brought to pass many remarkable works of healing, in his name. Thus the healing ministry which Jesus, the Christ, established nineteen centuries ago has been brought to light again, and thousands all over the world now depend upon the Christ alone for healing. It is safe to say that in the last twenty years all the diseases known in this country have been healed by one or another of the thousands of instruments through which the healing Christ works. The ministers of healing in the new dispensation of grace have learned that teaching and healing go hand in hand. The ministry of teaching without the ministry of healing is purblind to the present needs of souls. A spiritual teacher, ministering the gospel, can come in touch with and understand the needs of humanity through the healing ministry, better than in any other way. Through it he comes in direct contact with the seeker after divine aid, and learns at first hand the needs and the aspirations of men who have come to the end of the old life and are ready for the new life in

Jesus, the Christ. He is able to demonstrate to them the power of God to save in every need, and the practicality of Christianity as an everyday religion.

The results of spiritual healing are inspiring to the healer, who works with more devotion and zeal as he witnesses the change in the characters of those who are healed. Old erroneous habits of thought and feeling fall away from patients, as the work of healing progresses, and give place to new habits which are formed under the benign influence of the Holy Spirit. Those who are healed through prayer are benefited spiritually, morally, and mentally, as well as physically. Such a one should take up the study of primitive Christianity as it is taught today. He will find the same Spirit which healed him leading him by degrees into the understanding of divine truth.[19] Then he will learn how to protect himself against sickness, disease, misfortune, accident, and death. He will also learn how to shape circumstances and to control his affairs by cultivating an attitude of mind which makes for success.

The age-lasting healing ministry of Christ Jesus is part of the providence of God for the temporal needs of humanity, and was intended especially for those who have come to the end of the life in mortality and are ready for the new life in the regeneration. Christian healing has been found, in this age, to be sufficient for the needs of suffering humanity. The Christ never depended upon anything save the power of the Holy

[19] John 14:26.

Spirit, and he always accomplished the works which he undertook. That he made clay and anointed the eyes of the man born blind did not signify that Jesus used the clay as a curative agent. As he had power to raise the dead, it certainly was not necessary for him to resort to clay to supplement the almighty power of God which was ever working through him. It is evident from the words of Jesus, "Neither did this man sin, nor his parents: but that the works of God should be made manifest in him" (John 9:3), that this was to be no ordinary work of healing. These words indicate that the man was blind from racial sin; also, that his condition was typical of everyone born of the flesh, and that it was the purpose of God to heal the man, to the end that the greater work of Jesus Christ in renewing the mind of one called to regenerate might be illustrated. The man born blind represented the state of being purblind to spiritual life common to everyone born of woman. That such are born blind to the heavenly life is evident from the words of the Christ to Nicodemus, "Except a man be born anew, he cannot see the kingdom of God" (John 3:3). To represent these things by an object lesson, which would become a part of the gospel, Jesus worked the miracle of healing the man, as related in the ninth chapter of John, "he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came

seeing" (John 9:6, 7). The clay represents the carnal mind which seems to prevent the once-born man from understanding what is the kingdom of God. Siloam means, literally, "Having been sent," and represents the Christ, whom the Father sent to open the minds of the ready souls that they might understand what is the kingdom of God. The act of the man in going to the pool represents faith in and obedience to the Christ, while his act in washing away the clay signifies that power is given to everyone, through faith and obedience, to wash away the carnal mind in the water of divine truth, and come to a state of spiritual understanding in the presence of the Christ.

A disciple should live by his faith in the power of God to save, and demonstrate over sickness, disease, or any other adverse condition which may trouble him, by depending upon that power alone. If he is not able to gain the desired results without the help of another soul as an instrument of the Holy Spirit, let him reach out for help through such an instrument.

CHAPTER IX

GOD

IN THE ORIGINAL creation, God was known to all, but after the fall the knowledge of him was lost to humanity. The gross darkness which covered the peoples of the world, was nothing else than ignorance of God and his true creation. While, in this state, man's true nature was obscured by the carnal mind, he was, nevertheless, innately spiritual. The knowledge of God being constitutional with him, man must know God in order to endure. This is evident from the words, "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ" (John 17:3). Originally, man was created to live forever in God. It has ever been the will of God that man should live and not die.[1] For the reason that the spiritual powers of man were obscured and latent in the flesh-and-blood nature which came upon him in the fall, it became necessary for God to reveal himself to humanity. This could be done only as man became spiritual, by being born anew.

[1] Ezek. 18:31.

From the record in the Bible of the work of God in saving mankind, it is evident that God has revealed himself to man as, by degrees, humanity has regenerated. It is manifest, also, that flesh and blood has never revealed the nature of God, in any degree. The revelation has always proceeded from God. Again, the revelation has never been made directly to flesh and blood, but always to that in man which has been born of the Spirit. The carnal mind cannot grasp the nature of God. But as in astronomy heavenly bodies, which cannot be seen with the naked eye, are brought near and are clearly seen by means of the powerful lenses of a telescope; so the nature of the invisible God is brought near and is clearly understood by means of the spiritual mind, the birth of which, in the chosen instrument, has always preceded revelation. The work of divine revelation began with man as a living soul, and was consummated with man as a life-giving spirit. While to the first man to regenerate, in a degree, typically called Adam, God was a Voice that spoke to him out of the depths of his own soul; to Jesus, God was the only Father, ever abiding in the Son. Between these extremes of spiritual realization the scriptures teach that, to the race in Adam God revealed himself as the source of truth, to Abraham as the source of faith, to Isaac as the source of joy, to Jacob as the source of power, to Moses as the source of wisdom, to the prophets as the source of righteousness, while Jesus, the Christ, knew him to be Love Itself.

In the first covenant, which was made with Abraham, God signified his intention of bestowing upon man the understanding of the nature of the divine. The Old Testament stands as a record of the fulfillment of this promise. But as understanding alone was not sufficient to save the race, afterward a second covenant was made, by which Jehovah promised that all should *know* him; saying, "this is the covenant that I will make with the House of Israel after those days, saith Jehovah; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbour, and every man his brother, saying, Know Jehovah: for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more" (Jer. 31:33, 34). The New Testament is a record of the fulfillment of this promise. From a consideration of these things it is evident that the Old Testament stands for the *understanding* of the nature of God; while the New Testament stands for the *knowledge* of God, the inheritance of everyone who is born of the Spirit.

The understanding of the nature and character of God as revealed to the Israelites is, in part, contained in the divine names, or titles, found in the Old Testament. Each title is a view of the divine essence which was granted to one or more souls, in the course of the regeneration of the human understanding. When taken

together these divine titles give one a comprehensive understanding of the nature and character of God. *Elohim* is the first word used in the Bible for the deity. It is the plural of *Eloah* which, excepting in the Book of Job, is seldom used in the scriptures. In the English versions Elohim is usually translated by the word God. Elohim, as it is used for the deity in Genesis, chapter 1, and chapter 2:1-3, stands for the fullness of God, or the godhead, working independent of man to create the new heavens and the new earth for fallen humanity to abide in through regeneration. The plural number of Elohim in the original text of Genesis 1:1 indicates the godhead, and the single verb with which it is used indicates that the trinity was acting in unity.

The second word used for the deity in the scriptures is Yhwh, or Yahweh, rendered "the Lord" in the King James version, and "Jehovah" in the revised versions. Yahweh is first used in Genesis 2:4, in conjunction with Elohim. In this passage Yahweh, stands for the Son of God as the Word. From the human point of view Elohim is the unmanifest deity and Yahweh the manifestation of Elohim. They are here used in conjunction to identify Elohim of the first chapter with Yahweh of the second chapter. Their joint use is not fully explained in the Old Testament, but in the New Testament the Word (Yahweh) is made flesh in Jesus, the Christ, who reveals the union of Elohim with Yahweh in his teaching concerning the Father and the Son, as recorded in the gospels in such passages as the

following: Matthew 9:27; 16:27. John 1:1-18; 3:13, 16, 31-36; 5:17-43; 8:12-58; 10:14-38; 12:44-50; 14; 16:28; 17. Yahweh of Genesis 2:4 and the Logos (Word) of John 1:1 are identical, according to the teaching in the first chapter of John, that all things were made through the Word which was in the beginning with God and which was God. Therefore Yahweh was the Son of God acting as the Word or executive of God the Father in bringing into manifestation in human life the divine plan of salvation set forth in the first chapter of Genesis, and afterwards realized in the gospel.

In the course of the Old Testament the name Yahweh is combined in various significant ways with other titles of the deity, as follows:

Yahweh-Asah, "Jehovah our Maker," Ps. 95:6.

Yahweh-Jireh, "Jehovah will see," that is, the need and provide. Gen. 22:14.

Yahweh-Ropheca, "Jehovah thy healer," Ex. 15:26.

Yahweh-Nissi, "Jehovah my banner," Ex. 17:15.

Yahweh-Mekaddishkem, "Jehovah who sanctifies you," Ex. 31:13.

Yahweh-Eloheenu, "Jehovah our God," Ps. 99:5.

Yahweh-Eloheka, "Jehovah thy God," Ex. 20:2.

Yahweh-Elohay, "Jehovah my God," Zech. 14:5.

Yahweh-Shalom, "Jehovah of peace," Judg. 6:24.

Yahweh-Tseorhuth, "Jehovah of hosts," I Sam. 1:3.

Yahweh-Heleyon, "Jehovah most high," Ps. 7:17.

Yahweh-Tsidkeenu, "Jehovah our righteousness," Jer. 33:6.

Yahweh-Shammah, "Jehovah is thither," Ezek. 48:35.

These titles, being interpreted, signify that Jehovah is the Word through which all things were made that God made; is the Provider of all good gifts; is the Healer; Leader; Consecrator; the indwelling Spirit; Prince of Peace; Lord of all; the Inmost; the only Righteousness, and the indwelling Presence within spiritual humanity.

The third word used as a divine name in the Old Testament is *El*. This word signifies strong, and when used as a divine title it shows God to be the Mighty One. This title is generally connected with some one or more of the divine attributes or perfections; as "Almighty God," Gen. 17:1; "Everlasting God," Genesis 21:33; "Jealous God," Ex. 20:5; "A God of truth and without iniquity, just and right is he," Deut. 32:4; "A great God, mighty and terrible," Deut. 10:17; "The living God," Joshua 3:10; "Merciful God," Deut. 4:31; "Faithful God," Deut. 7:9.

When God called Moses to send him into Egypt to deliver the Israelites from bondage, Moses inquired, "and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I WILL BE WHAT I WILL BE: and he said Thus shalt thou say unto the children of Israel, I WILL BE hath sent me unto you" (Ex. 3:13, 14, lit.). The name EHYAH

ASHER EHYEH which God gives to himself in this passage and which is usually translated "I AM THAT I AM," is literally, "I WILL BE WHAT I WILL BE." The name implied both a promise and a prophecy: a promise of divine help to man in overcoming the world by faith in the Lord, and a prophecy of the incarnation of the Word. The promise is indicated in Exodus 3:12 where Jehovah says to Moses, "Certainly **I will be** with thee"; and in Exodus 4:12, "Now therefore go, and **I will be** with thy mouth, and teach thee what thou shalt speak." The words in italics are a translation of *ehych,* the I WILL BE of the name which Jehovah gave himself in Exodus 3:14. The promise was to the servants of God in every age as the words declare, "this is my name forever, and this is my memorial unto all generations" (Ex. 3:15). The promise was fulfilled to Moses when he appeared before Pharaoh, and Jehovah was with him and taught him what he should say, and gave him the power to work the miracles which confirmed the words which he spoke. Jehovah was with Moses at the crossing of the Red Sea; and throughout his career he did not fail him or forsake him. The promise was fulfilled to Joshua when he succeeded Moses as the mouthpiece of Jehovah. The Bible shows that the promise was fulfilled to every servant of God in every generation. The name also implied a prophecy which was fulfilled when the Word became flesh. In Jesus, the Christ, Jehovah became what it pleased him to become, man as well as

God; to the end that he should be the saviour of the world, and the resurrection and the life of regenerate man.

Under the dispensation of the Old Covenant, there were occasional visitations of Jehovah; as when Jehovah appeared unto Abraham by the oaks of Mamre (Gen. 18). With the deliverance of the children of Israel from the hand of Pharaoh, in the exodus, the presence of Jehovah among the Israelites was represented by a pillar of cloud by day and of fire by night. The Hebrew name for the supernatural cloud and fire was Shekinah; which means dwelling, from a primitive root signifying to inhabit. In the Shekinah, Jehovah dwelt among the Israelites; as it is written, "And Jehovah went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night: the pillar of cloud by day, and a pillar of fire by night, departed not from before the people" (Ex. 13:21, 22). When the children of Israel were before mount Sinai, Moses went up into the mount and the glory of Jehovah abode upon mount Sinai. To the children of Israel the glory of Jehovah was like a devouring fire upon the top of the mount (Ex. 24:17). At other times, when Moses entered into the tent of meeting, the pillar of cloud descended and stood at the door of the tent, "And Jehovah spake unto Moses face to face, as a man speaketh unto his friend" (Ex. 33:11).

When, in obedience to directions given him in the

mount, Moses set up the tabernacle, he united the tent of meeting with the tabernacle. Upon the completion of the work, the cloud covered the tent of meeting, and the glory of God filled the tabernacle; thus Jehovah took possession of the tabernacle and the tent of meeting. When the cloud was taken up from over the tabernacle the children of Israel went onward, but if the cloud was not taken up, they stayed until the day when it was lifted. "For the cloud of Jehovah was upon the tabernacle by day, and there was fire therein by night, in the sight of all the house of Israel, throughout all their journeys" (Ex. 40: 36). In fulfillment of the promise that he would commune with Moses from above the mercy seat, Jehovah spoke to Moses out of the cloud which appeared between the two cherubim above the mercy seat in the tabernacle, as it is written, "when Moses went into the tent of meeting to speak with him, then he heard the Voice speaking unto him from above the mercy-seat that was upon the ark of the testimony, from between the two cherubim: and he spake unto him" (Num. 7:89).

Thereafter, for a long time, Jehovah continued to give this, the Shekinah, as the sign of his presence among the children of Israel. When the tabernacle gave place to the temple which Solomon built in Jerusalem, at the dedication "the cloud filled the house of Jehovah, so that the priests could not stand to minister by reason of the cloud: for the glory of Jehovah filled the house of Jehovah" (I Kings 8:10, 11). For many

years thereafter the Shekinah continued to appear to the high priest of the Israelites, between the cherubim above the mercy seat, in the holy of holies of the temple. When, after the captivity, the temple was restored, the Shekinah did not appear; neither was it seen in the temple which Herod built at Jerusalem—the temple which was standing in the time of Jesus. The supernatural appearance of the Shekinah in the external life of the Hebrews was given that the Old Testament might be written, that there might be a formal understanding of the divine nature.

The formal or intellectual *understanding* of the nature of God is one thing, the actual *knowledge* of God as he is in himself, is quite another. With all its profound and beautiful teachings concerning the nature and character of God, the Old Covenant was deficient in that it did not bring God near to the human soul, so that he might be known in his own Spirit. The prophet Isaiah, feeling the insufficiency of the first covenant, prophesied the fulfillment of the second covenant, saying, "behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Is. 7:14). Literally the name Immanuel means, "God with us"; spiritually it signifies the Word made flesh. The name Immanuel is the key note of the New Covenant—the gospel.

As man is something more than a form, his redemption required something more than a formal understanding of the nature of God. In order to know salva-

tion man must realize the nature of God through union with him in spirit. The Old Testament came to be written first because, in the regeneration of man, understanding comes before knowledge, to prepare the way for the realization of the divine indwelling of the presence of the Son of man in the regenerate.

CHAPTER X

THE KNOWLEDGE OF GOD

THAT WHICH WAS WRITTEN in the Old Testament concerning the deity was preliminary to the fulfillment of the promise of the New Covenant,[1] in which the nature and character of God should be known manifestly in the heart and soul of the true worshipper, who would worship God in spirit and truth. When, after his baptism in the Jordan, Jesus saw the inner heavens rent asunder and the Holy Spirit descending upon his interiors, in bodily form as a dove, his humanity became the temple of the living God.[2] The Spirit which glorified the heart and soul of the Son of man was the interior manifestation of the divine presence, which was foreshadowed in the Shekinah of the Old Testament. With this, the descent of the Spirit, the knowledge of God as he is in himself began to be revealed to humanity. The Voice which spoke to Jesus out of the real heavens within him, was the voice of God the Father, saying, "Thou art my beloved Son, in thee I am well pleased" (Mark 1:11). The spiritual

[1] Jer. 31:33. [2] Mark 1:10.

import of the name Immanuel (God with us) was manifest in this, the descent of the Spirit and the beginning of the fulfillment of Jehovah's promise of the New Covenant, "they shall all know me" (Jer. 31:34). In Jesus the Word became flesh, full of grace and truth, that men might behold his inward glory, the glory of the only begotten from the Father, and come to know through him the only true God.

The Holy Spirit, which descended upon the humanity of Jesus at the baptism, continued to come upon his inner man with increasing power until, in the ascension, the outer man was taken up into the new creation. At Pentecost the same Spirit descended upon the twelve apostles and, anointing them, it began to teach them all things concerning God, and to empower them to do the works of the Christ. Through them, on the same day, the three thousand converts were filled with the Holy Spirit; and later, the five thousand received the anointing. Afterwards the ascended Lord began to send forth the Spirit upon the Gentiles, and they received it in the same manner as had the first disciples at Pentecost. All who heard the good tidings of God, and believed, were inwardly anointed and taught by the Spirit of truth concerning the unspeakable things of God. Thus, the dispensation of grace and truth was ushered in and established, the promise of the New Covenant was fulfilled, and God came to be known in his own Spirit. Writing in that age to disciples of the Christ, St. John said of the indwelling of the Spirit, "And as for you,

the anointing which ye received of him abideth in you, and ye need not that anyone teach you; but as his anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him" (I John 2:27).

The formal names for the deity and the external ways of coming to God under the Old Covenant, gave place under the New Covenant to the simpler and more affectionate names of Father, Son and Holy Spirit; Lord and Master, while the ways of coming to God were informal, interior, and intimate. Instead of being obliged to make a journey to the city of Jerusalem in order to worship Jehovah in forms and ceremonies in the temple building, the true worshipper found his own humanity sanctified by the visitation of the Holy Spirit. Simplicity, mobility, and spiritual realization through union with God, distinguished primitive Christianity.

In the course of his ministry Jesus removed many false ideas regarding the divine nature, and in the place of them, instilled the true ideas concerning God and his kingdom. Without the help of the Holy Spirit, the human mind is disposed to think of God as dwelling outside of, and apart from, humanity; in an external kingdom which can be entered only after death. In other words, the unenlightened believe that he is a God of the dead, and that after death man may come to know him. In correcting this mistake the Christ said, "he is not the God of the dead, but of the living: for all live unto him" (Luke 20:38). The words "all live unto

him" signify that in his ideal of the new creation God sees mankind as spiritual beings, drawing their life from the divine source, and immortal in spirit, soul, and body. In explanation of this the Christ said, "The sons of this age marry, and are given in marriage: but they that are accounted worthy to attain to that age, and the resurrection from the dead, neither marry, nor are given in marriage; for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection" (Luke 20:34-36, marg.). They are sons of the resurrection who through Christ Jesus have overcome death. Though they are in this world, they are not of it; for they live, move, and have their being in God. This was foreshadowed in several places in the Old Testament, where Jehovah is called the God of Abraham, and the God of Isaac, and the God of Jacob; which signifies that Jehovah revealed himself to the patriarchs while they were alive, for "he is not the God of the dead, but of the living: for all live unto him" (Luke 20:38).

God does not, as some suppose, use death as an agent by which to take souls out of the world to himself. As he is Life Itself, God has nothing in common with death; for death is nothing else than an absence of life. Where God is present, there death cannot be. Jesus, the Christ, being the resurrection and the life, is death's enemy. For this reason, whenever, in the days of his flesh, he found one dead, he raised him to life again. In the crucifixion and resurrection of his own

body, the Christ took captivity captive and destroyed death; therefore in Revelation he said, "Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades" (Rev. 1:17, 18). The disciple who, living by the words of the Christ, dies daily, becomes a partaker of the life abundant, and is raised out and over death into eternal life.[3] Thus the work of Jesus as the resurrection takes place before physical death and abolishes it. Therefore physical death has no place in the economy of the living God.[4] The only death which is profitable to man is the death which, through the Christ, he may die daily to self and to sin.

Another error of the human mind is the habit of thinking of God as a body; or of using the imagination to make an image of God which is nothing more than the carnal man magnified. In order to guard souls against such mistakes, God said in the second commandment, "Thou shalt not make unto thee a graven image, the likeness of any form that is in the heaven above, or that is in the earth beneath, or that is in the waters under the earth; thou shalt not bow down thyself unto them, nor serve them: for I Jehovah thy God am a jealous God" (Deut. 5:8, 9, lit.). While in the literal sense the commandment is a warning against idolatry, in the spiritual sense it is directed against the false activity of the imagination, in making for itself a mental image of God and worshipping it.

[3] John 8:51. II Tim. 1:10. [4] John 5:24. John 6:40.

Jesus said to the Gentile woman at Jacob's well, "Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is Spirit: and they that worship him must worship in spirit and truth" (John 4:21-24, marg.). The word "spirit" in the Greek original of the New Testament, and in most languages, ancient and modern, has this root, namely: breath, or wind. That breath represents life may be seen from the passage which reads, "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). From a consideration of these things we conclude that God is the life principle, or source of life to regenerate humanity. To breathe is to live; as may be seen in the representative life of the natural man, who seems to live by breathing. Even so the inspiration of the regenerate man fills his soul with the Spirit, and he lives, moves, and is, in God. The life principle is not under human control, but manifests itself where it wills, as the Christ taught Nicodemus, saying, "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is everyone that is born of the Spirit" (John

3:8). As in nature, breathing and living are involuntary, and unregenerate man does not know from whence life comes or where it goes, even so the spiritual man must acknowledge that he lives by faith, and that the Spirit of life within him is not in his own power. He is blessed and sustained by its presence, but its source is hidden with Christ in God. Nevertheless the disciple who continues to live by faith, and who passes through the appointed degrees of regeneration, is destined to enter into the knowledge of God as God is in himself, in eternity.

Spirit is immaterial and therefore invisible.[5] Spirit cannot be seen, for the reason that it is not of the external, visible world; it is not finite and temporal, but infinite and eternal. While the Spirit is incomprehensible to the carnal mind, it is, nevertheless, the divine essence which has the attributes of omnipotence or infinite power; omniscience, or knowledge of all things; and omnipresence, which is being present everywhere at the same time. The kingdom of heaven is the knowledge of God. The Father sent the Son into the world to make known the truth concerning the divine nature. In the beginning of his ministry Jesus proclaimed the good tidings of God, saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel" (Mark 1:15). At the time when it was made the proclamation was generally misunderstood. Both Jews and Gentiles looked for God in the external

[5] John 1:18.

world; the Gentiles worshipping idols and the Jews believing that Jehovah God dwelt in the holy of holies in the temple in Jerusalem. Even those disciples who received the proclamation with joy looked for the coming of the kingdom in the external world. But when the Christ was asked by the Pharisees, when the kingdom of God cometh, he answered and said to them, "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or There! for lo, the kingdom of God is within you" (Luke 17:20, 21).

It is evident from the scriptures that it never was the divine purpose to bring the kingdom of God to pass in the external, visible world. As God—Father, Son and Holy Spirit—is invisible, even so the kingdom of God is an invisible realm, and it ever shall be; for God will not give his glory to the mundane sphere. He does not project his Spirit into nature, making it omnipotent, omniscient, and omnipresent in the natural world, for the reason that the natural world would be instantly destroyed. Mortality and materiality could not endure the divine presense; therefore in the beginning of his work of salvation, God created the new heavens and the new earth in the interior life of the race, in which he became omnipotent, omniscient, and omnipresent. This interior realm Jesus called the kingdom of God.

Working out the purpose of the New Covenant, the Son of man, in the ascension, entered into the new creation and received it as his own kingdom. Therefore Jesus said to his disciples, "All things whatsoever the

Father hath are mine" (John 16:15). Also, "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also" (John 14:2, 3). "I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel" (Luke 22:29, 30). The disciples received the fulfillment of these promises at Pentecost. Thereafter they lived in the new creation as sons of God, to whom God was omnipotent, omniscient, and omnipresent. At the same time the life that they lived in the flesh was, to their minds, but a transitory one; which they lived while waiting for the redemption of the body, namely: the adoption of the natural man and his resurrection; when the whole man, redeemed and glorified should be received into the heavenly life of the new creation, after the manner of the ascension of Jesus, the Christ.

According to the letter of the scriptures, Moses and some of the prophets taught that God was angry and wrathful toward the wicked. But St. Paul observes that there was a veil upon the words of Moses which was removed by the Christ. In the Sermon on the Mount, Jesus took occasion to correct the false ideas concerning the nature of God which had become common from an acceptance of the letter of Moses' teach-

ing. The Christ taught that love was the sovereign power. He said to his disciples "love your enemies, and do *them* good, and lend, never despairing; and your reward shall be great, and ye shall be the sons of the Most High: for he is kind toward the unthankful and evil" (Luke 6:35). The Christ also taught that "he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Matt. 5:45). From these teachings it is evident that the nature of God is love; that he is neither angry nor wrathful; but rather, that he is full of lovingkindness and tender mercy; and that his children should be like him, merciful, forgiving, and long-suffering. "Ye therefore shall be perfect, as your heavenly Father is perfect" (Matt. 5:48). The true knowledge of God is manifest to those who become like him by doing the truth. To such as these God reveals himself as divine love.[6] All the wrath and anger that man experiences is the work of fallen humanity. To the wicked, it seems that God is angry, for the reason that, in resisting his law, a wrath seems automatically to be generated in the consciousness of the disobedient. What in the scriptures is called the wrath of God, is found in the regeneration to be in the nature of a perversion of divine love, brought about through man's resistance to the Holy Spirit.

The faithful disciple who lives by the words of the Christ, is destined to come into the knowledge of God as love itself. The first immersion of the soul in the

[6] I John 4:12.

light of the Spirit is preliminary to the immersion of the heart in the fire of divine love. This the Christ spoke of when he said "Fire I came to cast into the earth, and what will I if already it be kindled" (Luke 12:49, lit.). The baptism in fire completes the work of regeneration, for then the heart is purified and the will is liberated, and co-operates with the divine will in all things. The fire of this baptism is from the divine love; "for our God is a consuming fire" (Heb. 12:29).

CHAPTER XI

THE PRESENCE OF THE SON OF MAN

WHEN THE MASTER went out from the temple for the last time, his disciples called his attention to the beauty of the newly finished buildings of the temple. "But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down" (Matt. 24:2). In these words the Christ foretold the end of the dispensation of the Mosaic church. Afterward the disciples, desiring to understand the significance of the destruction of the temple, came to Jesus as he sat on the mount of Olives and said, "Tell us when shall these things be? and what *shall be* the sign of thy presence, and of the consummation of the age?" (Matt. 24:3, marg.). Then the Christ, in the words of the prophecy of the mount of Olives, taught them of the beginning of the new dispensation, in which the nature of God would be made known in the presence (or coming) of the Son of man. The literal meaning of the Greek word *"parousia"* (par-oo-see'-ah), which occurs four

times in the course of the prophecy, is "presence." In most of the versions in common use, *parousia* is translated "coming" (See Matt. 24:3, 27, 37, 39). In the revised versions "presence" is given as a marginal reading.

As the prophecy was given in parables it is necessary to unfold them in order to understand the teaching which is hidden under their similitudes. This is done in the following pages. In the spiritual sense of the words the prophecy teaches that the new dispensation shall be one of spiritual realization, in which the principal event shall be the knowledge of Jesus, the Christ, after the Spirit.[1] It teaches that the old dispensation of the letter of religion must give place to an interior, spiritual life, in which the things of the letter—personality and personal righteousness—have no place. The disciple is warned against the false teaching of uninspired men who, because they have not the Spirit of truth, shall seek to lead those astray who do not follow the guidance of the Spirit of truth.[2] He is taught regarding his own humanity that he should not be troubled by conflicts between the outer and the inner life, or the mental warring of the flesh against the Spirit; for all these things are part of the experience of those who regenerate—"the beginning of birth-pangs."[3] Then the chosen one, because he is no longer of this world, begins to realize that he is, as it were, rejected of the old order and dead to it.[4] And because

[1] II Cor. 5:16. [2] Matt. 24:4, 5. [3] Matt. 24:6-8. [4] Matt. 24:9.

he is beloved of the heavenly Father the old life seems to recede from him, and those who are once-born only, do not understand his point of view, and he is at times the object of condemnation and hatred.[5] Many of the old teachings arise in the mind, but in the light of the Spirit of truth they are seen to be false and misleading.[6] And because the errors of the world appear in strong contrast with the new vision of life, the love of the world as something in itself grows cold.[7] All these things indicate the soul's progress toward perfection; and the promise of the Lord is, "He that endureth to the end, the same shall be saved."[8] The end of regeneration shall come when the whole life, spiritual and natural, shall have become receptive to the good tidings of the kingdom of God.[9]

The abomination which makes desolate the outer life of humanity is self-love.[10] When the disciple understands that his humanity is in truth a sanctuary of the living God; that his heart was made for divine love; that in the world the carnal love-nature is dominated by self-love, and that the working of self-love makes for sin and death; let him, if he loves God and praises him for having made man in the divine image and likeness, forsake the lower life of a mortal and flee to the higher life of a son of God.[11] The disciple who does this will find himself elevated above the selfish life of the world; and he is warned not to descend to the things of the

[5] Matt. 24:10. [6] Matt. 24:11. [7] Matt. 24:12. [8] Matt. 24:13.
[9] Matt. 24:14. [10] Matt. 24:15. [11] Matt. 24:16.

carnal nature, in an effort to import carnal things into the new spiritual life; for the new life is complete in itself and needs none of the things of the flesh.[12] The disciple who has advanced from a hearer to a doer of the word, is admonished not to turn his mind back to the righteousness which was personal to him in the old life; instead, he should seek the kingdom of God and its righteousness.[13]

But alas for them that disregard these admonitions and that generate in the carnal instead of in the spiritual mind; who serve self and seek to perpetuate it.[14] The disciple is taught to pray that he may not resist the call of the Spirit until his faith has waned, and he finds himself belated in making the transition from the carnal to the spiritual life.[15] Those who resist the Spirit will come into states of great tribulation; for there is an order established for the return of the soul to God, and those who begin to follow the Spirit in the Way should persevere.[16] If they fail to keep up with the order of the spiritual life, they will find themselves in the perversion of good, and in states of interior tribulation which cannot be borne without the intercession of those disciples who have been faithful.[17]

The disciple is warned against false doctrines regarding the Christ; and false teachers, who, concerning the way of life, may make a great show, and counterfeit the true life by a false one; the falsity of which

[12] Matt. 24:17. [13] Matt. 24:18. Is. 54:17. [14] Matt. 24:19.
[15] Matt. 24:20. [16] Matt. 24:21. [17] Matt. 24:22.

may not be apparent from a superficial view.[18] The disciple is taught that he should not expect a manifestation of the Son of man in the external world in a certain place.[19] He should not look for his coming in the external heavens, neither should he think of him after the common, intellectual conceptions of the Christ[20]; for the presence of the Son of man shall be like lightning, it shall illumine the interior life of the chosen one from the first awakening of his soul even to the redemption of the body.[21]

Every disciple who for the love of God takes up his cross daily and as often dies to self, finds the devouring fire of divine love cleansing his heart, purifying his interiors, and making his humanity a holy habitation.[22] Through interior tribulation the stubborn will of flesh and blood is broken, and the soul emerges from the illusions of the senses. The natural man's ideas of "heaven on earth," or a heaven after physical death, fade away, giving place to the knowledge of the true heavens, which is found in the realization that God is love itself. Self-love is thrown into obscurity, faith in externals ceases, intellectual ideals fall to the ground, and the powers of the old conception of the heavens are shaken, and thenceforth cease to divert the soul from its true course.[23] Then room having been found for Holy Spirit, it descends upon the humanity of the disciple as a sign of the presence of the Son of man in the

[18] Matt. 24:23. [19] Matt. 24:24. [20] Matt. 24:26.
[21] Matt. 24:27. [22] Matt. 24:28. [23] Matt. 24:29.

true heavens within. In this state everything that is of the earth earthy in the disciple mourns, seeing that the end of its day is come; for even the carnal mind understands that the Son of man is coming into the humanity of the disciple, in the power of divine love and the great glory of its wisdom.[24]

Thereafter from the inmost the Son of man sends forth the Holy Spirit upon the humanity of the disciple, to announce the presence of divine truth, the great King; and the Holy Spirit works to gather together all the powers of the mind, which, from first to last, the King has chosen to be his servants in the whole humanity—spirit, soul, and body.[25] When these good works appear in the humanity of the disciple, they testify that the Son of man is nigh, and that he will be found within, as the disciple keeps his commandments[26] (John 24:34). This state of being one with Jesus, the Christ, can be known only by experience. The first disciples realized all the things of this prophecy, and became the witnesses of the truth to all Christians in all ages.[27] The old heavens and the old earth (the old life and its false ideals) pass away, but the words of the Christ stand forever; for in keeping them the disciple is prepared for life in the new heavens and the new earth; and as he perseveres, he is finally received into the new creation of God.[28] The final state, in general and in particular, in which the disciple is raised up into eternal life is known to the Father only.[29]

[24] Matt. 24:30. [25] Matt. 24:31. [26] Matt. 24:32, 33. John 14:21.
[27] Matt. 24:34. [28] Matt. 24:35. [29] Matt. 24:36.

The presence of the Son of man in the humanity of the disciple will cause it to be completely immersed in Holy Spirit. The descent of the Spirit will come like a flood and take away everything in heart, soul, and body that is of the earth earthy and under the law of sin and death.[30] Then by the indwelling of the Son of man the humanity of the disciple shall be transformed, and duality shall cease. The dual state of the understanding shall be done away, and thereafter there shall not be two men in consciousness, one immortal and the other mortal; for one is taken as belonging to God and the other is left, or canceled, as being none of his.[31] In this state of interior glorification the duality of the will is likewise done away: the pulling of the self-will against the regenerate will ceases, as the Saviour in his interior manifestation appropriates the latter and gives it an eternal birth, while, at the same time, he rejects that in the heart which is corrupt and selfish; in other words, self-will is cast out.[32]

The disciple is taught, in the words of the prophecy, to live in constant expectation of this interior manifestation of the Lord. He should be ready at all times, for no one knows the hour of divine visitation.[33] The disciple is likened to a faithful and wise bond-servant, set over the household of his Lord—which is the consecrated humanity of the disciple—to see that everything of faith and love therein is supplied with

[30] Matt. 24:37-39. John 14:23. [31] Matt. 24:40. [32] Matt. 24:41. [33] Matt. 24:42.

heavenly food in due season.[34] Such a servant of God is blessed in his service and shall be blessed in the interior manifestation of the Son of man, who will set him over all that the disciple has consecrated and will give him possession of the powers of the divine mind—even the powers of love and wisdom, in the possession of which his knowledge of God will be complete.[35]

Recognizing the free agency of man, a warning is given to all who would serve God that, after the first enthusiasm of service has subsided, a disciple should not forget the admonition to be ready at all times for the interior manifestation of the Son of man: for no one knows beforehand the spiritual state which the Father has chosen for the glorification of the humanity of a disciple by the *parousia* of the Son. The servant who says in his heart, "My Lord tarrieth" is not in a state of faith regarding the interior advent of Jesus Christ; for faith without expectation is dead.[36] When faith is dead love is inactive and without these the servant will be found in a state of self-will serving self-love instead of the Lord, and will be rejected of him.[37]

The same matter is illustrated in the parable of the ten virgins, which, being interpreted, teaches that the knowledge of God and his Christ, is for those who have not only faith, but love, in their hearts. A formal faith in the Christ, without a life which conforms to his life of love and self-denying service, is not suffi-

[34] Matt. 24:43-45. [35] Matt. 24:46, 47. [36] Matt. 24:48, 49.
[37] Matt. 24:50.

cient. A faith which does not lead a Christian to love the Lord and keep his words, does not prepare him for eternal life. This dead faith is represented by the five foolish virgins, whose lights soon die out and are not renewed[38]; while the works of a living faith and divine love in the heart are represented by the five wise virgins who, at his advent, enter with the bridegroom into the marriage feast.[39] Their entering in with him signifies that the fulfillment of the promise of the Christ, "And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also" (John 14:3), is for the disciples who prepare for the advent of the Son of man within them by cultivating the spiritual states for which his words stand.[40] But those who do not live by faith and love, will be in the end like the foolish virgins—on the wrong side of the Door.

By the parable of the talents the Christ illustrates the teaching that the regenerate understanding and the regenerate will of the disciple, represented by the faithful servants, are acceptable to him and come at last to be membered in him, because they multiply good and truth and increase his glory[41]; but that that in a disciple which is carnally minded and which, because of servile fear, does nothing to the glory of God, shall be cast into the outer darkness from which it came.[42]

It is evident from the teachings of the Christ that,

[38] Matt. 25:1-3. [39] Matt. 25:4-10. [40] Matt. 25:11-13.
[41] Matt. 25:14-23 [42] Matt. 25:24-30.

in those who are regenerating, there seems to be for a time a duality of natures. Those who regenerate find in their humanity a spiritual mind and a carnal mind; a true self and a false self; a will in obedience to God and a will which is self-centered and, hence, not obedient to God. There is no better description of this experience than that given by St. Paul in the seventh chapter of Romans. The duality cannot continue; for a house divided against itself cannot stand. In a faithful disciple the spiritual nature increases as he passes from one degree to another; while at the same time the carnal nature decreases until, in the judgment, it is rejected altogether. Those who begin to regenerate and do not continue, but fall away, do not bring the fruits of the Spirit to perfection, and in the last state they are found wanting in those things which make for eternal life. The Christ said, "the last state of that man becometh worse than the first" (Luke 11:26).

The parable of the sheep and the goats must be taken interiorly in order to be understood as it was intended.[43] When it is so interpreted it teaches that the coming of the Son of man in his glory is not an event which is to take place in externals, but in the interior life of the disciple who endures throughout. A great mistake has been made in the past by taking the parable as relating to the manifestation of the Son of man in the external world, at a general judgment day in which some souls are to be saved and others are to be

[43] Matt. 25:32.

condemned to eternal punishment. It is a principle of life that judgment, from the standpoint of the Christ, is an individual and interior matter. The Saviour deals with each soul as a unit. If there is but one faithful disciple in a given age he receives redemption without regard to the others; and if there are ten thousand faithful disciples each one is dealt with in an interior and individual way, and enters eternal life because it pleases the Lord to receive him.

The coming of the Son of man is progressive in each disciple, and the "coming in his glory" is the final state of realization in which the work of redemption is brought to completion. This takes place in "the last day," or final state in regeneration, represented by the seventh day of the creation.[44] The ultimate manifestation of the glorified humanity in the interiors of a disciple is in the nature of a final judgment. The throne of his glory is the kingdom of heaven, which has been brought to pass in the humanity of the disciple by the working of the Holy Spirit, as the disciple has lived by the words of the Christ.

Concerning judgment it is manifest from the teaching of the Christ that the Father does not judge anyone, but that he has committed all judgment to the Son, who does not judge according to appearances, but according to what is the will and intentions of the heart of the disciple.[45] As the Father did not send the Son into the world to judge mankind, but that humanity

[44] John 6:40. [45] John 8:15. I Sam. 16:7.

might be saved through him, the judgment is unto salvation and not unto condemnation.[46] He who believes into the Son of man within his soul and who lives by this faith and keeps the words of the Son, is not judged. "He that believeth not hath been judged already, because he hath not believed into the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For everyone that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God" (John 3:18-21, lit.). As salvation is an interior and individual matter, all the teachings in the gospel on judgment apply to an out-working in the individual soul. The contrast which appears in the letter of the teachings concerning judgment, as between good men and evil men, is not to be taken literally; for in each disciple the contrast is drawn between that which is of God and that which is of the earth earthy. This discrimination entered into the work of salvation in the beginning when, in the "first day" of the new creation, God divided the light from the darkness to signify that light, or truth, is from God, and that darkness, or ignorance of God, is none of his.[47]

Until the judgment is worked out in the inner life of a disciple, his human consciousness is more or less

[46] John 3:17. [47] Gen. 1:4.

of a mixture. But by means of the judgment the component parts of his dual nature resolve themselves into their original elements. The judgment is founded upon the words of the Son and obedience to them, just as he said to the Jews: "I am come a light into the world, that whosoever believeth into me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings hath one that judgeth him: the word that I spake, the same shall judge him in the last day" (John 12:46-48, lit.).

It is evident from these teachings that the phrase, "the Son of man coming in his glory," refers to the Word made flesh, and that "all his angels" are all his words in the Word of God, the Bible. In the final state, when the humanity of the chosen one is interiorly overshadowed by the glorified humanity of the Word, a wonderful thing takes place. Automatically all those things in the disciple which were of God originally, which God took account of in the new creation (including the adoption of the natural man), which have responded to the words that are spirit and are life and have lived by them, are found to be in a state represented by the words, "on the right hand of the King," that is, in a state of heavenly power and dominion with him.[48] And those things in the disciple which are of darkness, of the flesh, and of the world, are found on

[48] Matt. 25:33.

the left hand of the King; which signifies that they are not of him and have no place in his creation.[49]

That the King addresses those on his right hand as "the having been blessed by my Father" (lit.), signifies that everything of faith and love in the humanity of the true disciple was potentially blessed in the beginning when the new creation was formed in divine mind.[50] For in that great work of lovingkindness all who had gone out of the divine presence in the fall were taken account of, and were predestined to inherit the kingdom prepared for them in the Father's love for his children. And now in the judgment those who believe, and do the will of God, inherit the kingdom as a recompense for the life of self-denying faith and love which they have lived under grace in the world. The response of the righteous, "Lord, when saw we thee hungry and fed thee?" (Matt. 25:37) indicates that selflessness is characteristic of those who are chosen for eternal life; while the King's answer, "Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me" (Matt. 25:40), signifies that the disciple who loves the brethren, loves the Lord also, without being conscious of it, or of the righteousness which is imputed to him of the Lord. Again the words, "Inasmuch as ye did it unto one of these my brethren, *even* these least," indicate that the Son of man regards all who have, in any degree, been born anew,

[49] Matt. 15:13. Matt. 3:12. Matt. 13:24-30.
[50] Matt. 25:34. John 6:39.

as his brethren; while the words, "Ye did it unto me," imply that he is identified with such as these by reason of the indwelling of his glorified humanity.

As the fall apparently meant the segregation of humanity into many men having as many wills, which were more or less diverse one from another; and as this resulted in what is called the world, in which men live in a state of separation one from another; so salvation means the overcoming of the sense of separateness and the realization of the solidarity of the redeemed in Christ Jesus, the Lord of all. This unity of souls in the Christ is accomplished as each free agent chooses to love his brethren in the Lord and lives by the words which are spirit and are life. Thus it is evident that, while in his work of salvation the Christ deals with each disciple as a unit, the salvation of a disciple depends upon his fidelity to the teaching concerning the love of the brethren.[51] Therefore, St. John wrote, "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death" (I John 3:14).

In the parable of the judgment those things in a disciple which are disobedient to the words of the Christ are called "goats." The sheep represent all the faculties and powers of the regenerate mind of a disciple. The goats signify the faculties and powers of the carnal mind, or as much of the human mind as is not according to the divine plan, subject to regeneration; for God

[51] I John 3:14.

did not prepare a place in the new creation for the things of self-love: namely, selfishness and sin. The words spoken in judgment upon the goats, "Depart from me, ye cursed, into the age-lasting fire which is prepared for the adversary and his messengers: for I was hungry, and ye did not give me to eat" (Matt. 25:41, lit.), doom these things in the humanity under judgment which do not serve the Lord, but which serve self and sin, to oblivion. The age-lasting fire is the word of the Lord,[52] which was prepared for the destruction of self-love and all its messengers. The latter are the evils and false things which proceed from self-love. The same teaching is given under another form in the parable of the wheat and the tares.[53]

Those who after receiving the Holy Spirit in power come to know Jesus Christ as the Word, realize that he not only is, but always has been, present in the inner life of the soul. His *parousia* means the realization of that which always has been true of him as the Word through which all were made originally. Therefore the second advent of the Lord is in the nature of an interior revelation of his presence in the souls of such disciples as persevere to the end.

In the divine plan of salvation it was provided that the regeneration of man should be accomplished by degrees, represented by the seven days of the new creation. Therefore the Son of man said, "He that endureth to the end, the same shall be saved" (Matt. 24:13).

[52] Jer. 23:29. [53] Matt. 13:24-43.

The power to endure the complete change which must take place, is a great favor, which the Christ confers upon those who, "in an honest and good heart, having heard the word, hold fast, and bring forth fruit with patience" (Luke 8:15). This is illustrated by the passage relating to St. John: "Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me" (John 21:21-22). The disciple who passes through all the degrees of regeneration tarries until the Son of man comes in his glory, and is received by the Christ into the house of the Father in the actual redemption of the body from the law of sin and death.[54]

[54] John 14:2, 3. Phil. 3:20, 21.

CHAPTER XII

REALIZATION

SPIRITUAL REALIZATION is the knowledge of divine realities which a disciple receives as he regenerates. It is the fruit of living by faith and love, in obedience to the will of God. A disciple lives by faith to the end that he may know for himself concerning the things which he believes to exist. Faith which does not have realization as its goal is of little worth. While he is yet in this world, a disciple who has the faith of God in his heart may, through love, attain to the knowledge of the heavenly life as it is in the new creation.

The new creation was complete in the divine mind before anyone in the world knew that it existed. With the soul awakening of the race in Adam came the first degree of spiritual realization. In an elementary way, man then realized that the heavenly life of the new creation existed. The foretaste of the pleasantness of the new life which came to humanity in the spiritual state called "the Garden of Eden," was the beginning of a series of soul awakenings in the race which cul-

minated in the full realization of the divine ideal of humanity, in the Son of man.

The Bible is, in one respect, a record of spiritual realization which came to men as God worked in the soul life of the race. It is the sum of the knowledge of heavenly things which, from age to age, came to the souls who were in favor with God, culminating in the Christian era. The soul-awakening of Noah brought to his house the realization that through faith in Jehovah and obedience to his commandments there is deliverance from the corruptible nature which was not overcome in Adam. Abraham, in his soul awakening, came to understand that inwardly he ever stood in the divine presence, and that the new creation was an overshadowing reality. He understood that Jehovah was his friend; and because of his great faith, it was given to him to commune with the Lord. The soul awakening of Isaac brought to humanity the realization of the pure joy which is ever found in the divine presence. Jacob awoke in Bethel to the understanding that man is the temple of the living God; that the way of communication between God and man is through the interiors of the mind; that the gate to the heavenly life is within the soul; and that, as man strives to enter into life through the gate, Jehovah is with him, to give him the victory over self, and to bring the external man into subjection to the interior man: as it was said, "the elder shall serve the younger" (Gen. 25:23).

After striving for forty years to realize the power

of Jehovah to deliver humanity from the bondage of the carnal will, Moses awoke, at the place of the Bush,[1] and came to understand that the human body is the sanctuary of the living God, and that in the new creation it would be found redeemed and glorified. Samuel, David, Solomon, Elijah, and the other prophets, including John the Baptist, were men whose soul experiences testified of the immanence of the new creation. Through the understanding of heavenly things which they gained, the race was prepared for the coming of the Word in the flesh.

As the day of the incarnation of the Word approached there were many stirring events in the soul life of the Jews among whom the child Jesus was to be born. These were, the angelic announcement to Zacharias while he was serving in the temple at Jerusalem, the angelic annunciation of the miraculous conception to Mary in Nazareth, the visit of Mary to Elizabeth and the latter's salutation as her soul was filled with Holy Spirit, the response of Mary in the words of the "Magnificat" when her soul was illumined by the same Spirit, the prophecy of Zacharias at the birth of John the Baptist, and the angelic annunciation to Joseph concerning the supernatural conception of the child to be born of the virgin.

Following the birth of Jesus in Bethlehem, came the angelic annunciation to the shepherds; at the presentation of the child Jesus in the temple on the eighth

[1] Ex. 3:2.

day, the illumination of the minds of Simeon and Anna and the prophecies which followed; the visit of the wise men from the east; and the divine warnings to Joseph which resulted in the flight into Egypt and later the return to Nazareth.

When Jesus, at the age of twelve, was in Jerusalem at the passover, he came to understand, in the awakening of his soul, that God was his Father. And when Joseph and Mary, after three days' search, found him in the temple sitting in the midst of the teachers, and Mary gently rebuked him, he said to them, "How is it that ye sought me? knew ye not that I must be in the things of my Father?" (Luke 2:49, marg.). It is evident from his answer that at this time Jesus understood both his origin and his destiny; but as Joseph and Mary did not understand, he went with them to Nazareth and was subject to them. During the eighteen years that followed, "Jesus advanced in wisdom and stature, and in favour with God and men" (Ibid. 52).

The ministry of John the Baptist marked the close of the divine dispensation called the law and the prophets. The spiritual realization of that dispensation was of the soul, to give understanding concerning the new creation. With the descent of the Holy Spirit upon the humanity of Jesus, after his baptism in the Jordan, began the dispensation of grace and truth. Spiritual realization of this dispensation is of the heart, to give knowledge of God and the new creation. The realization which came to Jesus in the descent of the Holy

Spirit was of a new order. The difference between spiritual realization which is of the soul and that which is of the heart, is the same as the difference between understanding and knowledge. The great souls who were on earth before the time of the Christ saw the new creation as from afar. But the Word that became flesh was the Maker of all, and while he was in this world he had knowledge of that which he had made. Those who received Holy Spirit under the old dispensation received it in the soul, as heavenly light giving understanding; but when the Holy Spirit descended upon the humanity of Jesus, it entered into his heart, thence it radiated through his soul, and finally it overflowed and glorified his body; so that the whole man, from inmost to exterior, was immersed in the Holy Spirit. This became the standard of spiritual realization for the disciples of Jesus Christ.

The spiritual realization of the Son of man was perfect. When he was transformed before his disciples, in the vision on the Mount of Transfiguration, they saw a representation of his spiritual state.[2] That his face shone like the sun signified that the inmost of his being was afire with divine love; and that his garments were white and glistening with light testified that his soul was aflame with the light of divine wisdom. In the transfigured Christ the disciples beheld a concrete image of the new creation of God. Moses and Elijah appeared with Jesus in glory to signify that the law,

[2] Matt. 17:2.

the prophets, and the gospel constitute the three agencies of God in redeeming the threefold nature of man.

From his wonderful realization of the power and presence of divine love and wisdom, the Son of man did all his works. The teaching that he gave and the miracles of healing and other signs which he did, flowed forth from the presence of God within him. He brought to bear upon the problems of the race, one after another, the searching light of the divine mind and solved them all. Realizing that he had come to fulfill that which was written in the law and the prophets, he drew from the mighty power of divine love in his heart, and the divine purpose was accomplished. It is evident that this, his realization of the Spirit, was to be shared with his disciples, for he said, "If any man thirst, let him come unto me, and drink. He that believeth into me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed into him were to receive" (John 7:37-39, lit.). The words "from within him" make it manifest that the source of spiritual realization is within the humanity of a disciple.

The refining fires of the Holy Spirit worked in the external man of Jesus until his very flesh became immortal. In the end, the prince of this world (self-love) could find nothing in him, for the reason that Jesus realized that his heart was filled and possessed of divine love, his soul with divine wisdom, and his body with divine life. By enduring the crucifixion and overcom-

ing death, he gained a still deeper realization, one that he began to share with humanity in the great work of redemption which began with the day of Pentecost.

As an annual feast day of the Jews, Pentecost was known as the feast of harvest, or day of first fruits. For on that day the first fruits of the harvest were ceremonially offered to Jehovah in the temple at Jerusalem. About seven weeks after the crucifixion of Jesus came the memorable day of Pentecost; the great day in the history of Christianity which marked the beginning of the harvest of souls for which the Son of man had labored and suffered in the days of his flesh. This was the day of the founding of the church of Jesus, the Christ.

The Master, when he was in Caesarea Philippi, had spoken to the twelve disciples of his purpose to found a church. At that time he asked them, saying, "Who do men say that the Son of man is? And they said, Some *say* John the Baptist; some, Elijah: and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed are thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it" (Matt. 16: 13-18). Peter, the spiritual name of Simon Bar-Jonah,

means, literally, "a piece of rock"; while the spiritual significance of the name is man of God; for, in numerous places in the Old Testament, God is called a rock. The words, "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven," signify that, by the favor of the Father, the disciple had received the light of faith, in which he had come to realize that Jesus was the Christ, the Son of the living God. This was the highest type of spiritual realization known to souls at that time. Jesus called Simon by the name of Peter because he was in this state of spiritual realization. And for the reason that it was typical of discipleship Jesus continued, saying, "and upon this rock I will build my church"; which meant that his church would be founded upon spiritual realization of the type of which Peter was an example.[3] It should be understood that Peter was addressed as the head of the apostles, as representative of the disciples of Jesus in all ages, and that what was said applied as much to the other apostles as it did to Peter.

During the seven weeks preceding the day of Pentecost, the risen Lord had prepared the twelve disciples for the day of days. At the time of his first appearing to them after the resurrection, Jesus said, "Peace *be* unto you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose

[3] Rom. 8:9.

soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained" (John 20:21-23). Again, just before the ascension he said to them, "ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth" (Acts 1:8).

In obedience to the direction of the Christ the disciples remained at Jerusalem, waiting for the heavenly visitation without knowing the day or the hour. The day of Pentecost found them all together in one place, "And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:2-4).

This great event in the spiritual life of humanity marked the accomplishment of the divine purpose for which the Word had been working from the first awakening of the race in Adam. To the divine mind, the redemption of humanity from its state of separation, in consciousness, from God meant that each soul should receive the Holy Spirit in power. Spiritual influx operates on the principle of a vacuum; therefore, in order to receive the Holy Spirit in power the soul must be selfless. But at that time the race was under the sway of self-love, and the human mind was preoccupied with

the things of a false selfhood to such an extent that man was not receptive to the Holy Spirit in power. In order to make room for the Spirit, self-love must of necessity be cast out, and divine love must possess the human heart. From Adam until Christ, God worked in the human soul to make room for his Word; and when this was done the Word was made flesh in Jesus. After its incarnation, the Word worked to make room in the heart of humanity for the descent of the Holy Spirit in power. This was accomplished when, in the crucifixion and resurrection of Jesus, the prince of this world was cast out.

In his humanity the Son of man represented the race. The physical death of Jesus on the cross was an outward representation of an inward dying to the false selfhood which seemed to separate man from God. By this inward death, which was the work of the Father and the Son, the prince of this world (self-love) was cast out of the human heart. The resurrection which followed on the third day signified that the interior life of humanity had been raised to a higher spiritual state than it had known since the fall. In this state humanity was potentially selfless. It was the design of the Father that, in this higher state of consciousness, humanity should receive a new selfhood by the descent of the Holy Spirit in power. To the divine mind the race had been crucified with Christ and, also, resurrected with him from the dead, into the new creation of God.[4] The

[4] Gal. 2:20.

realization of this was to be given to the disciples of Jesus in the gift of the Holy Spirit. The mystical crucifixion of the race with Jesus had created a vacuum, so to speak, in the interiors of humanity, which the Father would fill by sending forth the Spirit upon them that believed. The sound which came from heaven, as of the rushing of a mighty wind, when the twelve disciples were together on the morning of the day of Pentecost, was an outward sign of the descent of the Holy Spirit which filled their hearts and souls in Christ Jesus. Another sign was given in the appearance above them of a supernatural glory, which parted among them like tongues of fire and sat upon each one of them, when they were all filled with the Holy Spirit. The tongues of fire with which the apostles were crowned represented the victory over self and the world which Jesus had gained for them in casting out the prince of this world; the fire also signified that they had received the glory which the Father had given to the Son of man and which he had given to them.[5] In the descent of the Spirit the disciples became conscious of the fulfillment of the promise of the Christ, "In that day ye shall know that I am in my Father, and ye in me, and I in you" (John 14:20). From that hour the disciples knew Jesus, the Christ, not after the flesh, but after the Spirit; for he came to them in the Holy Spirit and took up his abode in their hearts. Thereafter, through the indwelling of his glorified humanity, they became con-

[5] John 17:22.

scious of a new selfhood and realized that they were sons of God, living, through the Holy Spirit, in the new creation of God.

This day of Pentecost might well be called the day of spiritual realization; for as the apostles were immersed in Holy Spirit their minds were open to understand the scripture as never before. As the representatives of the race, the disciples realized in their humanity the promises of God from Abraham to Jesus. They realized concretely the spiritual significance of such passages in the Word as,

"The earth is Jehovah's, and the fulness thereof;
The world, and they that dwell therein" (Ps. 24:1).

"Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory" (Is. 6:3). "Jehovah is in his holy temple: be silent before him, all the earth" (Hab. 2:20, marg.). They also realized the meaning of the words of the Christ, "blessed are your eyes, for they see; and your ears, for they hear" (Matt. 13:16). What the prophets before them had understood in the abstract they realized concretely, for they had the mind of Christ in which is all understanding and all knowledge.

The supernatural sound, as of the rushing of a mighty wind, which accompanied the descent of the Holy Spirit upon the apostles, was heard outside of the house in which they were sitting, and served to draw together the multitude of Jews then dwelling in Jeru-

salem. Among those who had come to the feast there were thousands of Jews who were natives of foreign countries. These were amazed to hear the apostles speaking to them by the Holy Spirit, so that each heard in his own tongue concerning the mighty works of God. Then Peter standing up with the eleven, spoke to the multitude, and explained that what was coming to pass was in fulfillment of the promise given through the prophet, Joel:

> "And it shall be in the last days, saith God,
> I will pour forth of my Spirit upon all flesh:
> And your sons and your daughters shall prophesy"
> (Acts 2:17).

He spoke to them of Jesus of Nazareth, of his mighty works, of his crucifixion at the hands of the Jews whom he was then addressing, and of his resurrection in fulfillment of what was written in the Psalms. In conclusion, he said, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified. Now when they heard *this,* they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter *said* unto them, Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call

unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then that received his word were baptised: and there were added *unto them* in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need" (Acts 2:36-45). The Lord added to them, day by day, those that were being saved and the number was increased to five thousand. "And the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all things common" (Acts 4:32).

Thus, through the gift of the Holy Spirit, the new creation of God was brought to earth and made as visible as it can be made in this world, by the spectacle of five thousand disciples filled with divine love and wisdom, dwelling in unity, as having one heart and one soul and holding all things in common.

In the last prayer to the Father, the Christ prayed saying, "Neither for these only do I pray, but for them also that believe into me through their word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may

believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one· I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me" (John 17:20-23, lit.). This prayer was answered when, on the day of Pentecost, the three thousand received the Holy Spirit, as an earnest of the gift of the Spirit to whosoever should believe into Jesus, the Christ, through the gospel, in all ages to come.

The church of Jesus Christ was founded upon the realization of the indwelling of the Holy Spirit, in which the Father revealed to each soul what he had revealed to Peter, when Peter confessed to Jesus, "Thou art the Christ, the Son of the living God." The Pentecostal gifts were established to the church of Jesus Christ as an age-lasting inheritance; and, at the same time, the kingdom of the world became the kingdom of God and of his Christ, over which he shall reign unto the ages of ages.[6]

[6] Rev. 11:15.

CHAPTER XIII

THE HOLY SPIRIT

THE DERIVATION of the name Holy Spirit is both interesting and significant. In Greek, as also in Hebrew, the word "holy" means sacred, and is derived from a primitive root signifying to be clean; therefore Holy Spirit means the pure Spirit which proceeds from God in eternity. In the gospel narrative, in contradistinction to Holy Spirit, the "unclean spirits" are mentioned. The Christ in healing cast out unclean spirits to make room in the human consciousness for the influx of Holy Spirit. The word "spirit," both in the Hebrew and in the Greek languages, signifies breath: hence, Holy Spirit is the pure Breath of the new spiritual life, which the Lord inspires into the conscious mind of a disciple, in the work of saving him from the law of sin and death.

In the original creation which God created in himself before the world was, as had already been shown, man had a threefold nature, conforming to the trinity of the godhead: the human heart, relating to the Father, was filled with divine love; the soul, pertaining to the

Son, was filled with divine wisdom; and the spiritual body, relating to the Holy Spirit, was filled with life and peace. The heart was the inmost, the soul was the intermediate, and the body was the form, all-glorious from the indwelling of the Holy Spirit. In the fall only the third part of humanity was directly involved; for the Father and the Son remained in the interior life of man: the Father in the heart and the Son in the soul; but the Holy Spirit withdrew from the human consciousness and abode with the Father.[1] Without the Holy Spirit man was unconscious of the indwelling of the divine, and for the want of it his form was without the spiritual glory proper to it; and he seemed to live in the things of the letter, instead of in the things of the Spirit for which he was created.

In the new creation the ultimate work of God was, as may be seen from the scriptures, to redeem the body by restoring the Holy Spirit to the third part of man's nature; namely, to the form.[2] The human form is necessary as a focusing point for what is within; it is a gathering-place where heavenly things ultimate and are held together. The Christ came to redeem the body by immersing it in Holy Spirit from the interior source; that is, from the Father.[3] According to the divine plan of salvation, this immersion was to be accomplished by degrees. As the arche-type of the race redeemed, the humanity of Jesus received the Holy Spirit by degrees[4];

[1] Ps. 115:16. [2] Eph. 5:23. I Cor. 6:13. [3] John 15:26.
[4] John 12:28.

the final degree being accomplished when his humanity, after the resurrection from the tomb, was glorified in the ascension to the Father. The resurrection of the body of Jesus was an outward sign of an inward resurrection which was for the redemption of the race and which became a principle of life to his disciples in every age; although few seem to have profited by it, because Christians generally have believed in the false doctrine of a general resurrection at the end of the world.[5] In the saying of Jesus, "the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have practiced evil, unto the resurrection of judgment" (John 5:28, 29, marg.). Spiritually interpreted, the "tombs" are the mortal bodies of regenerating disciples which seem to inhibit their true spiritual bodies. The words, "they that have practiced evil," refer to the so-called powers of the carnal mind which are finally judged and dissolved,[6] and with them the sense of materiality, as in the case of the body of Jesus in the ascension. Since the natural body is controlled by the mind and reflects the mental states, being depressed or uplifted by them, it may be readily seen how the body, in the last degree of regeneration, can be resurrected when the Holy Spirit becomes dominant in the natural mind of the disciple. Thus the Holy Spirit, as it ultimates in the body, becomes the actual working power of the resurrection.

[5] John 11:23-26. [6] I John 3:8.

The Holy Spirit was not given in power by the Father to the disciples until after Jesus had been glorified in the ascension[7]; for the reason that the Spirit must needs be tempered and humanized by passing through his glorified humanity, before descending upon that of the disciples. The descent of the Holy Spirit at Pentecost was the beginning of the Christ's great work of redeeming humanity from the law of sin and death by the gift of Holy Spirit to all who should believe. Therefore, previous to his ascension, Jesus said, to the twelve apostles, "All authority has been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, immersing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and Lo, I am with you all the days, even unto the consummation of the age" (Matt. 28: 19, 20, lit.). The authority which the apostles received at this time to immerse, was something more than an authorization to perform a ceremony by baptizing the body of a convert in, or with, water. It was the authority to bestow Holy Spirit upon them that believed. The language of the passage in the original Greek is significant; for the disciples were authorized to immerse believers *into* the name of the Father, *into* the name of the Son, and *into* the name of the Holy Spirit; whereby each convert, as he went on in the regeneration, became conscious by degrees of the presence of the godhead within his threefold nature—heart, soul, and form.

[7] John 7:39.

The word in the Greek original, which in English translations is rendered by the word baptize, means literally, to dip. So John the Baptist is, literally, John the *Dipper;* and John in speaking of Jesus, the Christ, said, "I knew him not: but he who sent me to dip in water, he said to me: On whom thou mayest see the Spirit coming down, and abiding on him, this is he who dips in Holy Spirit" (John 1:33, lit.). To dip means to immerse and saturate, as with a fluid. A name is a title which gives others the means of knowing the one whom it identifies. It has to do with discrimination and therefore with enlightenment. Hence, a name is a means of knowledge. To baptize into the name of the Father means that the apostle, ministering as an instrument of divine power, interiorly dips the convert into the knowledge of the Father, and of the Son, and of the Holy Spirit. This great work is not all accomplished at once, but by degrees, as the disciple becomes receptive to the influx of the Holy Spirit, accepts and applies the teachings given him, unfolds interiorly, and passes through the degrees in regeneration outlined in the first chapter of Genesis.

It follows therefore that to baptize a disciple into the name of the Father, means to endow his heart with the knowledge that God is the only Father, and that he is love itself. The disciple becomes conscious of this in the awakening of his celestial mind; when, in the inmost center of his being, he becomes receptive to the divine love, the realization of which enables him to

love as God loves, and so to keep his commandments. To baptize into the name of the Son, signifies that in the awakening of his spiritual mind the disciple comes to know that Jesus Christ is the Son of God, and that he realizes that the Son abides in the soul of each disciple. This means that the disciple receives the mind of Christ, in which he becomes conscious of the wealth of spiritual realization which the Christ gained for him by overcoming the world, and that the disciple while in this world enters into the states of the Son of man and abides in them. Baptizing into the name of the Holy Spirit, implies that the Holy Spirit be restored to the human form and the form to the Spirit.[8] The Christ spoke of this when he said to the disciple, "If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, *even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you" (John 14:15-17). In the words, "he abideth with you" the Master taught the disciple that at that time the Holy Spirit was with them in the Father[9]; while the words, "and shall be in you," speak of the descent of the Holy Spirit from the Father through the Son at Pentecost, when he came to abide with them forever.

From the accounts in the Book of Acts, it is evident that, from the beginning of the new dispensation, im-

[8] Rom. 8:23. [9] Eph. 4:6.

mersion in Holy Spirit was more than a ceremony. The immersion of the apostles at Pentecost took place while they were sitting in the house, as a visitation from God. Afterward when the Lord sent Simon Peter to Cornelius, while Peter was speaking to the gathering of Gentiles in the house of Cornelius, the Holy Spirit fell upon all that heard the word, and the Gentiles received the Spirit even as did the apostles at Pentecost.[10] Later, the Holy Spirit was given through the apostles by laying on of hands; this was not properly an outward rite, by rather a means of showing that the apostles were under divine authority.

As the Word made flesh is the executive of the Father, so the Holy Spirit is the workman who actually accomplishes the works of God in humanity. The Christ spoke of the Holy Spirit to the disciples as the Paraclete, which means advocate, helper, or comforter; saying "I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not into me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged" (John 16:7-11). In this teaching the Christ reveals the Holy Spirit as the advocate of his disciples, who working in and through them convicts the world on three counts, namely: the sin of unbelief regarding the indwelling of Jesus, the Christ; the folly of a false stand-

[10] Acts 10.

ard of righteousness, which is self-righteousness; and the servitude to self-love instead of service to the Lord and the neighbor.

The realization of divine power which Jesus, the Christ, gained in overcoming the world he holds in trust for his brethren in every age, sharing it with each disciple by sending forth the Holy Spirit upon him. This is evident from the Master's saying regarding the advent of the Holy Spirit in the conscious mind of a disciple, "He shall glorify me: for he shall take of mine, and shall declare *it* unto you" (John 16:14). In this respect the Christ calls himself the true Vine and the Father the husbandman.[11] It is by the influx of the Holy Spirit that the Christ comes in touch with the mind of a disciple; it is also by the influx of Holy Spirit that the disciple becomes conscious of the presence of Jesus Christ, within him. In this state of interior union the disciple is membered in the true Vine, and by continuing to abide in this state of union he is able to bear much fruit and become in very truth a disciple of the Master. The Holy Spirit is the divine sap in the true Vine, which works also in the branches.[12] The substance of the Holy Spirit is divine love, while his form is divine light. As the faithful disciple lives by the words of the Christ he abides in the divine love and so becomes receptive to the divine life, the influx of which fills him with joy. Being thus fortified the disciple can endure all things even unto the end and

[11] John 15:1. [12] John 15:2-8.

receive the crown of life, which signifies victory over self, sin, and death.

In a time of persecution or trial the Holy Spirit becomes the heavenly advocate who teaches the disciple what he shall speak, in fulfillment of the promise of the Christ, "Settle it therefore in your hearts, not to meditate beforehand how to answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay" (Luke 21: 14, 15). As the Holy Spirit was the sure defense of the Master, so he is found to be the sure defense of the disciple.

The Holy Spirit comes into the conscious mind by spiritual influx, which operates upon the principle of a draft caused by a vacuum. There must be a felt void, or emptiness, in the life of a disciple before the Holy Spirit can find room to descend into him. The consciousness of a void comes as a result of the discovery that the natural life as a thing in itself is incomplete. When the incompleteness of the natural life becomes evident, the heart and soul begin to hunger for that which will make the human complete. This soul hunger is the void which brings about that state of receptivity, in which the Holy Spirit begins to descend into the humanity of the disciple; and with the advent of the Spirit comes the consciousness of completeness which satisfies the soul's hunger.

The idea of the awakened soul's consciousness of a void and the Father's purpose to fill the void by send-

ing forth the Holy Spirit, runs like a thread through the ministry and life of the Christ; as may be seen from a consideration of what follows. When the Pharisees murmured against the disciples of the Christ because they ate and drank with the publicans and sinners, Jesus answered and said unto them, "They that are whole have no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repentance" (Luke 5:31, 32). In this answer the Christ draws a contrast between the unregenerate, who think themselves righteous because, being blind to their own sins, they have a false self-esteem, and the awakened souls who are conscious of the lapses in virtue which arise from a want of the Holy Spirit, and who are repentant. In the Beatitudes the Christ pronounces a benediction upon those things in his disciple that are void of the love of self and of the love of the world; and promises that in the descent of the Holy Spirit each void shall have its corresponding fulness. The "poor in spirit" are disciples that are conscious of a want of the spiritual states which constitute the kingdom of heaven; of such souls the Christ said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3). And the kingdom of heaven, as the apostle declares, is "righteousness and peace and joy in the Holy Spirit" (Romans 14:17). Those disciples who mourn because of a sense of moral deficiency are blessed by the Lord; for they shall be comforted in the descent of the Comforter who will supply the moral

rectitude for which they long. The meek are blessed because they are void of pride and therefore receptive to the Holy Spirit, and by his descent they shall inherit the earth; which signifies, they shall realize the redemption of the body. They that hunger and thirst after righteousness are in truth the happy ones; for in the descent of the Holy Spirit they shall be filled with the righteousness which is from God. The merciful are blessed for the reason that the compassion which they feel for those in need makes it evident that self-love is absent from their hearts; therefore in the descent of the Holy Spirit they shall obtain the mercy which endures forever. The heart that is purified of self-love shall realize the presence of divine love within it and thus, at first hand, it will come to understand the nature of God. The peacemakers are blessed because they are free from strife, and especially the striving against the Holy Spirit; they shall be called the sons of God when, by the descent of the Holy Spirit, the outer and the inner life are united. They that have been persecuted for righteousness' sake are blessed; because through enduring with patience the persecutions of the world they have died to self-love and, having cast out the spirit of rebellion, they have become receptive to the Holy Spirit, in whose advent the kingdom of heaven is realized.

Following the Beatitudes as given in the gospel according to Luke, the Christ draws a strong contrast between the poor in spirit and them that are rich in

their own eyes, that console themselves with the false idea that they are complete in the natural life and have no need to be born anew. To such as these the words are addressed, "woe unto you that are rich! for ye have received your consolation" (Luke 6:24). So those who are full now of the love of self and of the world, are rebuked by the Christ with the declaration, "they shall hunger"; while those who laugh at repentance are told that they shall mourn; and those who delight in the approval of men are rebuked for their pride. Well did the prophet David write:

> "The sacrifices of God are a broken spirit:
> A broken and a contrite heart, O God, thou wilt not despise" (Psalm 51:17);

because, before a disciple can rejoice in the divine fulness, he must first become empty of the ungodly qualities. Then the Christ will take account of his simplicity, humility, and purity of heart, and will send forth the Holy Spirit, who will fill the disciple with the consciousness of the life of a son of God; which the apostle called, "the measure of the stature of the fulness of Christ" (Eph. 4:13).

It is important to understand that self-renunciation is not an end in itself, but that it is a means to a divine end. The Christ delights in the spiritual poverty, meekness, hunger, and thirst of his disciples; for the reason that these things lead to the divine fulness. When the disciple understands this, and makes use of the power

of self-renunciation, he enters into a state of simplicity to the end that he may become teachable, and learning of the Lord, may be filled with the knowledge of God and his kingdom. He also cultivates purity of heart that he may be filled with divine love and know God.

In the history of the Christian dispensation, there have been movements in which much was made of self-renunciation, and purity of heart was cultivated to a high degree. At the same time, being positive in their faith, these disciples asked for and received Holy Spirit in power. Their successors, however, while cultivating the same states of self-renunciation and simplicity did not earnestly invoke the gift of the Holy Spirit, and for the want of it, their states were very imperfect. The true disciple renounces the earthborn nature, that he may be born anew and become conscious of the heavenly nature; he denies the false self, that he may know the true self; he humbles himself as a little child, that here and now he may enter the kingdom of heaven and become a son of God.

The being empty through self-denial is a state of transition which must give place to a state of fulness, or it is of no avail.[13] Those who cultivate the states of self-renunciation without at the same time seeking the fulness of Christ, are like pumps that do not draw water. The Christ said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled," in order to encourage his disciples to seek for the king-

[13] Matt. 12:43-45.

dom of God and its righteousness, to the end that they might be filled with the divine life. Disciples who empty themselves of the old nature without at the same time asking to be filled with the new, are likely to fall short of realizing the promises of God. Likewise those that ask to be filled with the new, without first making room for it by renouncing the old nature, are not likely to realize the fulness of Jesus Christ.

It is evident therefore that the heavenly drawing power of a disciple requires both renunciation of the things of the old, and an appropriation of the things of the new life. There is a similitude of this in the action of a suction pump in filling a tank. First there is a vacuum in the chamber, which, when the pump acts, gives place to a fulness; when the pump reacts there is a vacuum, and with the action of the pump, again the fulness; and so on, until at last the tank is full. So by repeated acts of self-denial and the appropriation of the living water by faith, the disciple at last realizes that his humanity is filled with the divine life and that there is nothing further for him to renounce. Then he realizes that he is in a state in which the Master was when, having died to every thing selfish, he said, "the prince of the world cometh: and he hath nothing in me" (John 14:30).

The kingdom which Jesus, the Christ, inherited for humanity was the new creation set forth in the first chapter of Genesis. Through the regeneration and glorification of his humanity, the new creation became

incarnate, and therefore available to humanity in the world. By the use of his divine powers the Son of man accomplished the whole will of God, something which no man before him had succeeded in doing. The concrete and perfect realization of the divine ideal which he embodied, Jesus called the bread of life; because it is, in divine mind, the true food of spiritual humanity; that is, humanity as God sees it. This divine bread is given by the Father out of heaven and is continually descending to give spiritual life to hungering humanity in the world.[14] He who appropriates this bread shall realize that his soul is satisfied,[15] and shall live forever; for the Christ declared, "this is the will of my Father, that every one that beholdeth the Son, and believeth into him, should have eternal life; and I will raise him up at the last day" (John 6:40, lit.). The words, "every one that beholdeth the Son, and believeth into him," refer to any one in any age, to whom the heavenly Father gives the grace of understanding, that Jesus is the Son of God, the Saviour of the world.[16] The work of revealing the Son is accomplished by the Father as he sends forth the Holy Spirit to enlighten the mind of the one whom he has chosen for eternal life.[17] "Beholding the Son and believing into him" is the result of the work of the Holy Spirit in the mind of the disciple. To the one who understands and believes into the indwelling presence of Jesus, the Christ, the living bread

[14] John 6:27, 32. [15] John 6:35, 58. [16] John 6:45.
[17] John 6:44.

is given; and the Lord says, "if any man eat of this bread, he shall live forever" (John 6:51).

The living bread is the incarnation of divine goodness and divine truth in the glorified humanity of the Lord. The disciple who takes the words of Jesus Christ and lives by them, appropriates the form and substance of divine sonship and has eternal life; for the understanding of the commandments and teaching of the Christ brings him into the possession of divine truth, and the doing of the things which he thus understands gives him the realization of divine good. The union of divine good and divine truth in the mind of a disciple makes for eternal life. As he continues thus he passes through the six "days" of the new creation, inherits the states of the Son of man, lives in them while in this world, and on the seventh, or "last day," he is resurrected—spirit, soul, and body—by Christ Jesus. In this way he that lives the life abides in the Son of man, and the Son of man abides in him. "As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me" (John 6:57).

The redemption of the body is found to be a part of the teaching of the Bible from Genesis to Revelation. The translation of Enoch shows that,[18] even in the earliest states of its regeneration, the human mind became receptive to the divine ideal, of the total redemption of the human trinity—heart, soul, and body. The

[18] Gen. 5:24.

longevity of the patriarchs was a partial triumph over the false law of death. Abraham lived to the age of one hundred and seventy-five years, Isaac one hundred and eighty years, Jacob one hundred and forty-seven, and Moses at one hundred and twenty years of age was as a man in his prime; "his eye was not dim, nor his natural force abated" (Deut. 34:7). Both the psalms and the prophets contain prophecies of the overcoming of death by the Messiah in the days of his flesh; and in the prophet Elijah's translation bodily into heaven, there was a foreshadowing of the ascension of the Christ.

Primitive Christianity is a demonstration of the power of God to save the whole man, minus selfishness and sin. The crowning work of the Lord was the destruction of the last enemy—death. That Jesus taught his disciples that by their faith in him and by their obedience to his words they should not see death, is manifest to any enlightened mind; and that the apostles accepted and published this teaching is also evident from their writings in the New Testament. In the Revelation of St. John the Lord announces, "I am alive forevermore, and I have the keys of death and of Hades" (Rev. 1:18). In the same book the Evangelist wrote, "And I heard a great voice out of the throne saying, Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God: and he shall wipe away every tear from their eyes; and death

shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away" (Rev. 21:3, 4).

St. Paul taught that the human body was the temple of God, and he wrote the disciples that the body is for the Lord and the Lord for the body.[19] He also taught them of the indwelling of Christ Jesus, the resurrection and the life; and in the epistle to the Romans he said, "if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live" (Rom. 8:13). Concerning the faith and hope of the apostles he wrote, "even we ourselves groan within ourselves, waiting for *our* adoption, *to wit,* the redemption of our body" (Rom. 8:23).

From a consideration of these things, it is evident that God has never had anything to do with death, but to abolish it; that it has no place in the divine economy; that man does not come to God in eternity through death, but through the Door—Jesus, the Christ.[20] We must conclude, that in the divine mind the visible man is but a shadow of the real man, who now has his being in heaven; and that the shadow will be lost sight of as the disciple is transformed in God, through Jesus Christ, our Lord. Amen.

[19] I Cor. 6:13. [20] John 10:9.

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